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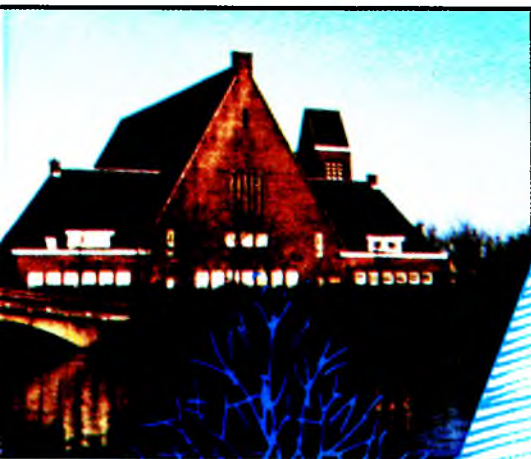
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HAARLEM, Mother Church



ZAANSTAD, Growing Child  
ROTTERDAM, Faith at Work



# HERALD OF HOLINESS

CHURCH OF THE NAZARENE  
OCTOBER 22 '75

—General Superintendent Charles H. Strickland



# Guidance

**I**T IS INTERESTING to note how man across the centuries has improved his ability to navigate across and around his earth. His earliest form of navigation was a simple reference to familiar landmarks along rivers, streams, and coastlines. His ability has improved constantly with the invention of the magnetic compass and later the gyrocompass. Then he learned celestial navigation, electronic navigation, and now the inertial guidance system. By means of this new system man has projected himself beyond the bounds of earth into outer space and has directed missiles to their targets thousands of miles away.

Dr. Richard W. Ittleson, chief of the Research Division of the Wright Development Center, has made some interesting observations in describing the characteristics of inertial guidance. He says: "Inertial guidance is completely contained within the craft it guides; its gyroscopes are immune to outside forces; it is tuned to celestial space and the earth's center; it is immune to human error; it is invulnerable to enemy jamming techniques; it is independent of ground, radio, or other navigational aids; and it is unlimited in its range."

How thankful we are for the inner guidance system within the Church, activated by the Holy Spirit. The guidance of the Holy Spirit brings reassurance to the Church in this frustrated age. Our Lord announced the coming of the Spirit before His departure and assured the disciples that the Comforter "will guide you into all truth" (John 16:13).

The gracious leadership of the Holy Spirit is so evident in the history of the Church. In Acts 10:19-20 we see Him controlling the movements of God's people. In Acts 13:2 we see Him directing the selection of leaders. In Acts 16:6 we observe the Holy Spirit choosing the fields of operation for the Church. The Spirit may be observed throughout history as a convicting Agent in the Church's evangelism, as a teaching Force in the Church, and as a Revealer of the person of Christ across the centuries.

The guidance of the Spirit is individual as well as corporate. The Holy Spirit guides every believer within the scope of the revealed Word of God. This guidance becomes an evidence of sonship. "For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:14). □





# My Father Knows

Any adverse experience can be turned into something useful if we will take the right attitude toward it and maintain a strong love to God. "And we know that in all things God works for the good of those who love him . . ." (Romans 8:2, NIV). This isn't some high-sounding, but meaningless, statement. It is a scriptural truth, a proven reality in the lives of those who have put their trust in Christ.

God is a personal, loving God. He cares and He is continually working for our welfare. I've

seen this demonstrated in my own life. Before I became a Christian, I had bulbar polio. I came out of the iron lung with all kinds of health problems. These brought a heavy load to the members of my family—in finances and in household tasks. Still the experience occasioned good in many ways.

Out of my handicap the members of the family learned to work together and to share living in a way we never would have otherwise. We were forced to reexamine our values and goals. Ultimately, we saw our need for Christ, who transformed our lives.

Daily God is teaching me: "Stand still, pray and praise and trust. I will strengthen you and show you how to deal with every problem."

This is not a passive, do-nothing philosophy. God chooses to work in and through us. He will direct us to do what we should in all matters. But we may need to wait prayerfully for a time until He shows which way to go.

I don't understand fully why God allows evil and suffering in the world. But this I know: His love reaches into every circumstance which He allows. I don't have to understand, but I do need to trust. □

By PAT KENOYER

*Eureka, Calif.*

**S**UFFERING in the world leads many persons to doubt that the Creator is a personal, loving Father. They ask: If He is a compassionate God, why does He allow innocent children to be hurt? Why does He permit sickness and pain?

These are perennial questions, common in the human family, and they cannot be answered completely. However, when we look around us, we see that even tragic events can become the occasion for something good.

One lady was molested and beaten as a child by her own father. We would ask, What good can ever come from such horrible circumstances? Yet that woman, now a Christian, will tell you that God taught her valuable lessons from her childhood experiences.

She saw the power of sin so vividly that it drove her to Christ, who alone can conquer sin. With real empathy and understanding she is able to talk openly with women who have suffered similar childhoods, and to minister to their emotional and spiritual needs.

Perhaps the most important thing to come from her unfortunate experiences is that she loves, and is at ease with, people from very poor and sin-filled backgrounds. She acknowledges, "Without my past—and without Christ—I would never have been able to relate to needy people as I do now."



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## PEN POINTS

### I BELIEVE IN MIRACLES

One occurred on a Friday night at the Indian hospital on the Papago Indian reservation at Sells, Ariz.

His name is Ricky, eight years of age. He was thin, had almost no color on his face, and not one hair on his head. Ricky never had a smile and he would not talk to anyone. He just sat in his wheelchair with a blank look.

The doctors gave up on Ricky. They said they had done all they could for him. He was only living from day to day, suffering from the dreaded disease called cancer.

Though the doctors had given up, the Great Physician had not. During our regular visitation service at the hospital, we visited Ricky. One of our Indian women told him how Jesus loved him and could save and care for him; how he could be healed by a touch of Jesus.

She led in prayer as we laid hands on him and prayed and believed together. After the Amen, she encouraged Ricky to pray every day and to trust the Lord who would help him. He said he would.

Now, several months later, Ricky is starting to improve. He is still in the hospital, but his color has come back and he has a head of hair. We asked him if he were going to get a haircut. He replied, "No, sir!"

There is now a big smile on his face. Recently he received a new pair of shoes and braces to help him walk. He is learning to walk by himself. And he talks to everyone he meets.

The doctors and nurses know that a genuine miracle has taken place. They said to keep praying, for in this case God is the difference.

Ricky has given his life to Jesus. He said he's going to live for Him. He prays every day and thanks Him for what He has done and is doing.

The first smiling face you see and the first voice you hear when you enter the hospital in Sells, Ariz., is none other than Ricky, the boy whom God has touched. It won't be long until Ricky will be out of the wheelchair, because God continues to answer the prayer of faith!

God still lives! God still saves all who come to Him! God still works miracles!

"And the prayer of faith shall save the sick, and the Lord shall raise him up" (James 5:15).

*Thank You, Lord, for proving once again—in Your will—that what You have promised, You are able also to perform!* □

By **David L. Young**  
Papago Nazarene Indian Mission  
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# The Holy Name

**W**HAT'S IN A NAME? It is an identification tag. A name is a certain sound uttered—symbols put together to form a word—communicating meaning. Its significance is derived from an association with people, places, or things.

Some primitive people, such as the Australian aborigines, have the idea that the name of something—a man, a god, or a devil—has a vitality all its own. Hence, anyone who has the name also has its bearer. By use of the name, influence and control may be exerted upon a person.

Certainly, there is more to a name than we often consider. It is more than an entry in courthouse records or family Bibles. It is more than a listing in a telephone directory. One's name signifies life. In a sense it is more closely attached to a person than an identification photograph.

A name is not only a manner of identification, it is a handle whereby we may have personal relationships. This kind of association ascribes definite character even to a signature. Thus, the name of God not only indicates His holy character, but also His holy presence.

There on Sinai, confronting Moses, God stepped out of a seemingly nameless and unapproachable haze to a personal revelation of himself and His will for mankind. But one of the commandments given is: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain" (Exodus 20:7).

Wonder of wonders, God has made himself completely available to us. We may use His name at will. We may petition Him for assistance and power to fulfill His plan for our lives. Yet many have presumptuously mistaken and misused the divine name and presence in such a way as to profane His name and rebel against His purpose.

The simple meaning of this third commandment is that we are not to abuse the privilege of personal prayer and communication which God granted to needy mankind. His holy name is profaned whenever it is used for a purpose other than for that which it was given.

God entrusted Moses, the children of Israel, and each of us with His name. We can praise Him and petition Him. We can call Him by name—take Him at His promise. The everlasting vitality of His name—the undepleted power of it—demands our humble use of it, according to His will.

Luther's explanation of this commandment

is: "We are to fear and love God so that we do not use his name to curse, swear, conjure, lie, or deceive, but call on him in prayer, praise, and thanksgiving." These words help us set our hearts to honor the holy name.

We live in a world that flagrantly profanes God's name. All about us, people use the name of God in cursing, trying to blame Him for all the suffering, starvation, and misfortune that are man's own responsibility. On the other hand, as someone has said, "Praying makes cursing unnecessary." Prayer transforms the things that people curse about.

Moreover, we cannot hide falsehood behind the name of God by taking an oath using His name. Truthfulness has become an unpracticed virtue, both by politicians and private citizens. It seems so easy for people to lie and use God's name to support their falsehood. In this regard, Luther also rightly says that any oath we take, as in the court of law, must be in support of the truth, and for the good of our fellowman.

Make no mistake about it—there is power in the name of God. But it is not to be invoked as one practicing some form of the occult in bringing about a selfish end. Spiritism, witchcraft, Satan worship, and astrological signs are in ever increasing use. The ultimate question is: To whom or to what do we turn when we need help beyond ourselves? We cannot turn to others and also appeal to God. We must look to Him alone. Otherwise, we use His name in vain.

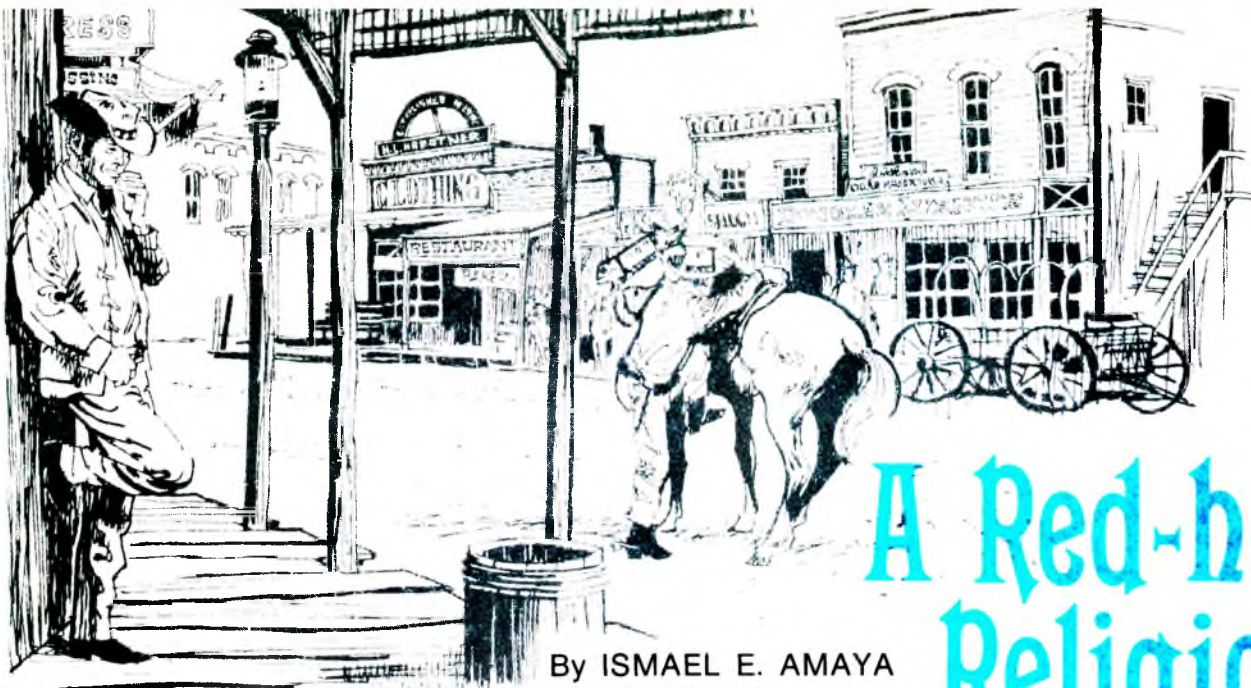
Also, we must realize that God's name should have no association with any manner of lying or deceit. Many times His name is profaned because it is connected to half-truths or face-saving lies. But truth is utterly sacred to God. There can be no compromising of either the truth or our regard for His holy name.

The keeping of this commandment really calls our love into question. If we truly love God and put Him first, we will honor His name. There is never any contradiction between love and truth. Love for God never arises out of hypocrisy or irreverent expediency, but only out of commitment to the truth.

Prayer is the right use of the name of God. Consider the positive relationship indicated by it. What a change in the world, in individual lives, when people pray instead of curse. The very revelation of God's name is an invitation to pray. It is a privilege of communion rather than a burden to keep God's name holy. □

By IVAN A. BEALS

Kansas City



By ISMAEL E. AMAYA  
Point Loma College

# A Red-hot Religion

**S**PEAKING of the fervor which characterized the religious awakening in the western region of America in the 1800s, Winthrop S. Hudson says that many of the frontiersmen were like Augustus Longstreet's "honest Georgian" who "preferred his whiskey straight and his politics and religion red hot."

Of course, Hudson was referring to the fact that much of the early population in the western frontier was unusually rough, turbulent, and uneducated; and therefore had little taste for the tame and stereotyped religion of the more civilized and sophisticated eastern New England.

But the religion of the frontiersmen was red-hot not merely because of its emotionalism, but also because of its ethical implications. When those rugged and restless frontiersmen were touched by the fire of revival, some remarkable moral effects became evident.

Those who were Christians were expected to show by their lives that they were a separate and clean people. This meant that they must abstain from activities and practices, such as drinking, gambling, and sexual freedom, which characterized the lives of many non-Christian persons in the frontier community.

The New Testament Church had a red-hot religion. When the Holy Spirit came in fullness at Pentecost, there were such displays of emotion that the onlookers thought the disciples were drunk with "new wine" (Acts 2:13). But the baptism with the Holy Spirit was much more than a

special blessing, a contagious enthusiasm, or an uninhibited emotionalism.

By far the most important evidences of the baptism with the Holy Spirit in the New Testament were that the early Christians were characterized by purity of heart and life, unity in the body of Christ, generous giving, willingness to serve, firmness of convictions, unlimited vision, invincible faith, and boldness to testify.

The greatest error, perhaps, of the early frontier revivalists was their effort to downplay the role of reason in religious experience. Others, throughout the history of Christianity, have mistakenly tried to eliminate the place of reason in religion.

But it is important to obtain a clear, rational understanding of the doctrines of the Christian faith, provided one's understanding of the use of reason rests on what should be the only solid foundation—divine revelation.

On the other hand, some have sought to eliminate completely the emotions from the Christian experience. But emotion is a part of man's constitution, as is reason. Therefore, it is as erroneous to remove emotion from religion as it is to condemn reason.

The purpose of the gospel is to present the good news of salvation in such a way as to bring men to a total commitment and to a personal knowledge of Christ—a matter of the *head* and also of the *heart* (Romans 12:1-2). Both emotion and reason play a vital role in the religious life. The tragedy occurs when we attempt to glorify one and ignore the other.

The red-hot religion of the Early Church involved a life-transforming experience which touched the emotions. But it encompassed logical and ethical implications as well. Becoming a Christian in the New Testament sense affects the total person: mind, heart, and will. □

helps to holy living



# Joshua and the Equinox

**T**HE SUN stood still for almost 24 hours, so it is recorded in Joshua 10—"all because of the prayer of one man" (verse 14, TLB).

What a prayer! That takes some doing! Perchance Ford or Kissinger or the Sheik of Araby could pull that one off today. Why, he'd be declared a demigod forthrightly, and there would be many who would cast their crowns before him.

Some man, that Joshua.

But astounding as that is, equally wonderful is the reverse truth formulated in the words of the sermon title by the famous black preacher of another generation, John Jasper: "The Sun Do Move." The miracle is that the old sun moves.

It has been moving a long time. And according to schedule. Year in, year out, you can set your watch by it.

Sure as can be, come March 21 the sun will cross the equator making day and night equal in all parts of the earth. It will be there—right on time and just at the right place.

As the earth turns, the shining of that sun can be relied upon without fail, according to a fixed pattern—that is, unless another such a one as Joshua comes along.

There's a message in the turning of the earth and the shining of the sun. Each revolution speaks of the passing of time. Each word brings a warning—"Redeem the time, for the days are evil."

Not just *once* a year at New Year's time ought we to stop and take stock of the course of our lives and make resolutions and changes, but *twice* a year at

the equinox. "The harvest is past, the summer is ended, and we are not saved" (Jeremiah 8:20). At another time of the year we could rephrase it: "The snow is melting; the winter is passed, and we are no closer to spiritual commitment than we were last fall."

But it isn't just twice a year that we ought to take an accounting—it's 12 times. Slowly the days pass . . . 27, 28, 29, 30 . . . and then all of a sudden, the page runs out of numbers and we are back to 1 again. It is a time to pause, a time to reflect, a time to make some decisions and change the direction of our lives. God is speaking to us the very first of each month. We have another chance to change by His grace.

Nor is it but 12 times a year; it is 24. Every paycheck should remind us of an eternal payday.

Nor is it but 24; it is 52. The first day of the week gives way to the second and so on until the seventh. But then like the return of the carriage on this typewriter, we are back again at the beginning place. The first day is the day of the Lord; a day of hope; a day of forgiveness and worship; a day of new beginnings and new infillings.

Every birthday, every anniversary, every milestone—they all are flagging us down. One day the sun will stand still for good. For us movement will be over.

You may not be able to "Joshuaize" the sun, but you can work in the light of the sun "while it is yet day." □

By A. EUGENE HUDGENS

Detroit, Mich.



By C. D. HANSEN

Lowell, Ind.

THE STORY is told of a distinguished visitor coming to a well-known English public school. One of the school's staff was selected to give him a guided tour of the premises.

The staff member prepared himself by memorizing the history of the school, every statue, stained-glass window, and mural inscription.

When the guest arrived, the teacher was sure he could answer any question that might be asked. However, the first inquiry baffled him. With one broad sweep of his hand, the visitor asked, "Now, tell me, what is this school for?"

# The Purposes of Revival

The question was penetrating and relevant. The purpose of any institution or endeavor should be clearly understood.

How often has the question been asked, "What is the purpose of this revival?" The inquirer may not have offered his sentiments verbally, but his actions have spoken louder than any comment he could make.

Failure to attend or support the meeting in various ways may indicate that one does not understand the purpose of revival. A revival is designed to do more than keep evangelists busy or honor tradition.

Revival's primary purpose is *Renewal*. The word suggests *regaining life* or *flourishing anew*. There is no person in any congregation who does not frequently and regularly need to be renewed spiritually.

The routine of worship, though necessary, without variety may stagnate. People may fall into a rut spiritually by doing the same things every week the same way. Even one's personal devotional life can become mechanical, causing the keen edge of spiritual vitality to become dull.

A new voice may be used to rekindle the dying embers into a glowing spiritual flame.

David pointedly asked of God, "Wilt thou not revive us again: that thy people may rejoice in thee?" (Psalm 85:6). A renewed people is a rejoicing people.

Certain aspects of the spiritual life often need to be rebuilt. This does not mean that the individual is backslidden, only that these individual attributes need to be strengthened and built up: love, faith, zeal, faithfulness, or a burden for others.

The Lord appeared to Solomon and said, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14).

Revival also is for *Restitution*. Isaiah records this striking admonition: "Straighten out the crooked paths and smooth off the rough spots in the road" (Isaiah 40:4, TLB). A straightened way is a smooth way.

"The dishonesties of life must be faced," writes Stephen F. Olford. "There is the dishonesty of hypocrisy—pretending to be what you are not in your prayers, confessions, testimony and life."

Moreover, careful introspection needs to be made with regard to one's stewardship. Carelessness may have caused the individual to rob God of His tithe, of that which is not his to keep. The injunction of Malachi 3:8-10 still stands. There may have been a squandering of time or energy, or the expenditure of money on useless things.

Even a person's family can take precedence over faithfulness to God's house. Weekend trips, outings, picnics, etc., all have a valid place in every family's life, but these cannot substitute for corporate worship.

John records the prescription for restitution: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

During the Welsh Revival of 1904-5, a doctor commented to a friend of the value of the revival to himself. His friend asked, "Do you mean you have more patients?"

"Not at all," replied the doctor; "but £23 due to me, which I had written off my books as hopelessly bad debts, have been paid to me since the revival began."

Restitution begins with confession and ends with restoring to the rightful owner that which had been taken.

The immediate purpose of revival is not evangelism. It is restoration of the Christians from the "banked ember" stage to the "flame aglow" stage. When real revival comes, the revival will begin to evangelize.

There is a price to be paid if the purposes of revival are to be realized. Dr. J. B. Chapman, referring to practices of his day, said, "We have reached the place where one man plays a hand-saw and another gives a 'life's story,' gathering a big crowd, and we call that revival. No! THAT is not a revival; that is a farce. Tears, sweat, and blood are the price of a revival, and some of us are not willing to pay the price."

We know the purposes of revival. Are we willing to meet the conditions of revival? □



# Renewal

*Our Father,  
You came as the rain.  
Softly, almost  
imperceptibly at first,  
then a  
sudden downpouring  
and You were here.*

*A cool refreshment  
for barren dryness,  
a time for greening  
and renewal.*

*A filling to overflowing  
of dry stream beds,  
so that through  
our fullness  
the world may be  
watered with  
Your love.*

—MARTHA COX  
Lehighton, Pa.



# *The Expositor's Corner*

BY ALBERT J. LOWN  
Keighley, Yorkshire, England



## The School of Prayer

(Luke 11:1-13)

*Lord, teach us to pray, as John also taught his disciples (Luke 11:1).*

**M**OST CHRISTIANS have cherished memories of lives that have inspired them to pray more consistently and effectively. It is not surprising that when Jesus had finished praying "in a certain place," one disciple voiced the longing of all: "Lord, teach us to pray . . ."

Some among them had entered the school of prayer under the ministry of John the Baptist. He was a Spirit-filled prophet who prayed with such intensity that Jesus declared, "From the days of John . . . until now the kingdom of heaven suffereth violence, and the violent take it by force" (Matthew 11:12).

Radical in dress, diet, and message, a rebel against lifeless ritualism, John taught his followers to pray in the spirit of Elijah with a passion for holy living and with hope of Christ's soon coming.

Graduating into the school of a greater Teacher, One whom John hailed and honoured as a slave his master, the disciples sensed a simplicity and supremacy in prayer hidden from John. Would Jesus also instruct them in the art of intercession? The request was answered willingly and fully.

### THE FORM OF PRAYER

"When ye pray, say, Our Father . . ."

The first lesson would appear the least important to those of a radical outlook. What matter the form of words compared with the petitioner's spirit? Some would dismiss the vocabulary and phraseology of prayer as incidental. Jesus taught otherwise. The spoken pattern of prayer and its audible expression are important to God.

None will attain the perfection of the Lord's Prayer (actually the disciples' prayer), familiar

yet ever fresh. It is a masterpiece of brevity, requiring only a minute or so to read slowly—yet needing all eternity for its final consummation. But its simplicity and sequence of petition should be coveted: the perfect blending of need, dependence, confession, vision, faith, and dedication—with a fitting introduction and final doxology.

Granted, a man may violate the rules of grammar or pronunciation and still pray with unction and faith, "bringing the glory down." In general, however, prayer is more effective when it commands the ears and minds of those assembled. Paul resolved to "pray with the spirit" and "with the understanding" (1 Corinthians 14:15), avoiding undue length and undisciplined roaming.

The form of prayer should not be despised. But lest it become words alone, a letter that killeth, Jesus added a second lesson.

### THE FERVOUR OF PRAYER

Of set purpose His tuition followed a perfect pattern with a story of hyperbole and humor: "A Tale of Three Friends." One was *lost* in his journey and remembered a needed friend. Another was in bed, a *lazy* man unmoved by the desperate need of a friend. The third was the *link* friend, the man in the middle, deeply concerned for his lost friend and fearful of being ridiculed for a failure in hospitality. He was the link between "nothing," and "as many as he needeth" (verses 6, 8).

Where relationship alone was insufficient, importunity or persistence triumphed. Hunger was satisfied and honour saved.

God is not indolent, a manufacturer of ex-

cuses, sleeping Baal. Jesus taught that God's relationship and resources move Him to meet His children's needs.

But fervour must breathe through prayer. Importunity is inspired by burden for the lost, an awareness of bankruptcy, the spectre of failure, and a Father-Friend's all-sufficiency.

A third lesson safeguards the second.

## THE FILIAL ATTITUDE IN PRAYER

The perfect pattern guides and the midnight importunist encourages prayer. But desperation does not give a blank check, an "open sesame" upon the bounty of God. "Asking," "seeking," "knocking," however intense and prolonged, must be subject to a Father's overruling wisdom. The God of "bread, eggs, and fish" will not withhold the needed good or bestow the hurtful boon, "stones, scorpion, and serpent" (verses 10-12).

"I have lived long enough," testified one, "to thank God that some of my most importunate prayers were not answered." Elijah's suicide wish was unheeded. Instead, the deeper need for an unhurried vacation was provided. Jesus himself balanced His Gethsemane importunity with sonship submission, "Father, if it be possible . . ."

The mystery of denial for Moses, delay for

Daniel, and a distressing thorn permitted for Paul silhouette more clearly—

## THE PRAYER WITH A GUARANTEED ANSWER

Form, fervour, and filial gratitude may fitly blend in a prayerful reception of God's "much more" gift. "If ye then being evil [human], know how to give good gifts unto your children: *how much more* shall your heavenly Father give the Holy Spirit to them that ask him" (verse 13).

Ask on the basis of *relationship*. Seek with the urgent *responsibility* of "Mr. Nuisance-at-Midnight." Knock with a clear conviction that the Spirit is a more essential *requirement* for soul and service than bread, eggs, and fish for the body.

The planned or unplanned "architecture" of the Bible highlights this 13-verse course in prayer. The passage is preceded by Mary *choosing* a better part, to sit at the feet of Jesus. It is followed by the *casting out* of a dumb spirit.

Those who choose to enroll in this school are assured of light and liberty. Ignorance and bondage can be dispelled. There need be no failures with such a Teacher!

All may graduate—but only after matriculation. □

## PEN POINTS

### LORD, KEEP ME IN TUNE

I had heard it before and thoroughly enjoyed it—Gaither's "Alleluia"—and this time it would be done with a live orchestra. The words, the theme, the music blessed me again as I wiped away tears of joy.

Then something in the orchestra captured my attention. The lady at the kettledrum—every now and then she raised a hand to her mouth as she bent her ear to the head of the drum. It took me some time to figure out what she was doing, for I had never noticed that drums need to be tuned!

There! She did it again! She blew on the tuning instrument and tapped the drum ever so lightly with her finger. She listened with her ear nearly on the head of the drum and made another necessary adjustment!

It all said something to me. There was an inspiring program of music in progress this night for the glory of God. The drum was only one instrument, but it was kept in tune. Everyone playing could depend on that, and upon each other. It, and the other instruments, had been tuned—and were tuned periodically—to the pitch pipe.

As a result all blended together beautifully. Combined with the choir, the orchestra presented a marvelous concert.

The drum player seemed to recognize that though she only played *one* instrument, everyone was depending upon her to do her task perfectly. She was not going to make dissonance in an otherwise great event. She was going to keep in tune!

I thought of holiness of heart. God, with His heavenly pitch pipe, sounds a clear note to which I must keep in tune. He does not tune to the note I sound. Maintaining the harmony is my responsibility. My fellow Christians in the divine orchestra—and all who listen—are counting on me. I must keep my life in tune with Him.

"O Christ, let me hear that *Holiness* note distinctly. I do want You to check my tuning daily, lest a sour note develop and destroy the music which You desire to produce. Please, Lord, keep me in tune." □

by Oscar H. Eller  
Odessa, Tex.



By PEGGY SUE FOGG  
Kenbridge, Va.



# A WHOLE NEW WORLD

I LIVED in a world known by many others no doubt, where all else came before God, especially self. I wanted to experience everything earthly, and sincerely believed I could make life a thing of beauty.

At age 12 I was introduced to alcohol. I began to drink every chance I had, and became turned on by other things which I thought were "cool." I thought I was living, but my mind was only deadened to reality. I continued to drink on through high school.

In June I graduated, by the grace of God, and bore a son the following February. Yes, I was single.

At age 20, I moved from the country to a large city. There I was introduced to drugs—starting with marijuana, and then on to the hard stuff.

Soon I was hooked. I sought help. I felt I couldn't live through the day without alcohol and/or drugs. I began to see and hear things that weren't there. I was placed in a mental institution, secluded from everyone for the "drying out" process.

Now after 10 times in mental institutions and 6 times behind bars in only five years, I'm on the most beautiful "trip" I've ever taken. I have found and received the most blessed Gift ever offered, God's Son, Jesus Christ.

It began in Victoria, Va., in the Church of the Nazarene. I laid all my guilt, shame, hang-ups

—everything on the altar. God forgave me and has given me a new road to travel. Where He leads me, I will go.

Because of Christ's love, the prayer of friends, and a faithful pastor, I live in a brand-new world. □

## PRAYER

*Prayer is the greatest privilege  
That mortal man may know;  
It brings the power of heaven down,  
And conquers every foe.*

*Prayer brings comfort to the heart,  
Gives vision to the eyes;  
From darkness and despondency,  
It helps the soul to rise.*

*Prayer reveals the Father's will,  
And makes our troubles cease;  
Then silently as drifting snow,  
Brings courage, hope, and peace.*

—LEE McCALMANT  
Kalama, Wash.

**T**HE ANNOUNCER introduced the field for the next race of an international track meet. "In lane three," he said, "is the United States of America."

For a moment, in a given place, that young man was, indeed, the U.S.A. All his hopes and long hours of training now carried with them a nation. He was there "in our name." We would be viewed in the light of his performance. And because he went in our name, he would express our aims, our standards of performance, our ideals.

Jesus promised: "If ye shall ask anything *in my name*, I will do it" (John 14:14).

What does it mean to ask "in Jesus' name"? Surely it is more than the habitual closing of our spoken prayers. Coming to God in the name of Jesus must involve coming as Jesus would come.

As the runner entered the race in the name of the United States, so we must pray in the name of Jesus. That is, we must faithfully bear His spirit and image.

The major characteristics of Jesus' life must characterize our lives. The New Testament impresses upon us at least three facts about Jesus.

**COMMITMENT:** The life of Jesus is a perfect example of commitment. Even as a young boy, He went about His "Father's business." Later,

upon entering His public ministry, He was faced with severe temptation. The crux of the temptation was: Would Jesus take a shortcut, or follow God's will exactly? Commitment came to the fore. He would not short-cut. He was guided by an overriding commitment both to God's will and to God's way.

**PRAYER:** Prayer saturated the life of Jesus. Whether over small, everyday needs or great, life-changing decisions, He prayed. Many times, a great while before day, He would slip away from the disciples to pray. Nothing was more natural for Jesus than to talk with His Heavenly Father.

The recorded prayers of Jesus indicate a great faith. For example, at the tomb of Lazarus He stated that His prayer was basically for the benefit of those listening. In other words, His Father heard His prayer even before it was spoken.

**SELF-GIVING:** Not one of the miracles which Jesus performed was for himself. Rather, He went about doing good. He wept over the needs of others. No tears did He shed for himself, even though He was rejected and abused.

This attitude of self-giving reached its climax at the close of Jesus' life. In the words of Isaiah, He "poured out his soul unto death." He came not to be served, but to serve, and to give His life a ransom for many.

Praying in Jesus' name involves filling our lives with the things that filled His life—Christlikeness.

Just as consumption on our own desires will shut off God's answers to prayer, self-giving will open His answers to us. Pouring out our souls in service is a part of being like Christ.

In our prayers and in all of our living, we must follow Jesus. Praying in His name is not something we say. It is living a life distinguished by those things which characterized His life.

"O Christ, teach us to pray *in Your name*." □



# In Jesus' Name

By HAROLD DeMOTT  
Montpelier, Ind.



**F**AITH'S CANDLE glows brighter tonight on Broadway; Times Square has a Church of the Nazarene.

Changed lives have been a keynote of the ministry of the Manhattan Church since it embarked on its mission a scant two years ago.

From the beginning, Pastor Paul Moore and his Manhattan Nazarenes were the focus of national prayer and financial support.

The story of Pasadena, Calif., First Church stretching its arms across the nation to help launch the Manhattan Church was told in the June 6, 1973, issue of the *Herald of Holiness*.

The non-Nazarene world became aware of the unique character of this church when Rev. Moore became the principal spokesman for the Christian faith in opposition to the teaching of cultist Rev. Sun Moon.

The national media, however, really began to take notice when the Manhattan Church of the Nazarene purchased the venerable Lambs Club building in the heart of the New York theatrical district for its church home.

Fantasy and illusion which made this area so famous had to share the spotlight with the reality of changed lives.

This raising of an altar in Manhattan has rightly been called a miracle; but the miracle isn't over yet.

This venture in faith rests not only on the enterprising Nazarenes of Manhattan; it rests as well on a multitude from across the land whom God will call to uphold them in prayer, in labor, in financial support.

Once the Lambs Club was a refuge for the elite of the play world—Milton Berle, Spencer Tracy, Jacqueline Kennedy Onassis. Now the play has ended; real life is on the stage.

Real lives are being changed. Ask Effie Jansen and Wayne Rogers. Ask Barbara Billings and Nuova Vita.

*These are just four of the persons whose lives have been radically transformed by the power of the gospel in this giant urban center.*

The Lambs Club building at 130 West 44th Street is a theatrical landmark in New York City. Sale of the historic building to the generally unknown Church of the Nazarene brought a spate of publicity in the New York press.

While Pastor Moore and District Superintendent M. V. Scutt negotiated the purchase with support from the Nazarene Department of Home Missions, representatives of the Hare Krishna Society waited in the wings.

They also wanted the building. They had the money, but the Nazarenes had the miracle.

It was a miracle of faith that saw them lay down a 10 percent initial payment on the \$475,000 building and launch a series of ministries on Broadway that could lead the way for a missionary thrust to the very heart of urban America.

# A CHURCH IN MID- MIRACLE

By JOHN C. OSTER

*Kansas City*

*Volunteer help has come from all over America, but more is needed.*

The Lambs Club grillroom must become the Gospel Cafe; the bar must become a soda fountain.

Mark Weimer, director of Christian programming for GILL Cable Television in San Jose, Calif., heard about the Manhattan Project and crossed the continent to serve as communications director.

Weimer lists 13 major ministries now beginning in Manhattan: Sunday school for Times Square . . . gospel witness to the community of arts, media, and drama . . . the Gospel Cafe . . . a housing ministry for young adults . . . day-care kindergarten . . . counseling services . . . seminars for training . . . musical events . . . financial concepts training . . . community outreach . . . shade-tree on a truck . . . six-hour telethon . . . gospel newsstands (abandoned newsstands in New York are open for the spreading of the gospel).

Renovation of the building will play a major part in the early effectiveness of these ministries.

Weimer lists pressing renovation needs: Plumbing equipment . . . plumbing supplies, including 12 sets of up-to-date bathroom fixtures . . . 30 single beds of a platform style to set on the floor . . . roofing repairs . . . electrical materials . . . four kitchenettes, including refrigerators . . . kindergarten furniture . . . carpeting for six floors . . . paint . . . stacked chairs . . . silver and other table accessories for the Gospel Cafe.

In addition to equipment and materials, a variety of services are needed: one plumber for approximately three months, one carpenter for two months, one electrician for three months, one elevator repairman for one week, one alarm and security expert for one month, one painter for three months, and a large quantity of general repair and maintenance work.

Professional skills needed to operate the build-



Judi Cochran leading the song service at the Lambs Club

ing include a professional restaurateur to manage the Gospel Cafe, an office manager, and personnel for the nursery and day-care facilities.

Christians everywhere who have volunteer skills to offer, supplies to contribute, or financial assistance to give should contact Dr. Raymond W. Hurn, executive secretary of the Department of Home Missions.

He will screen these offers to avoid duplication and assure maximum usefulness for the gift as well as to insure proper 10 percent Missionary Special credit for the church and district.

Pastor Paul Moore has put Manhattan on notice as to the type of ministry to expect from the Church of the Nazarene.

He has announced a planned program of discipleship and personal evangelism which has been well covered in the Manhattan media.

"It is our belief," says Moore, "that only a sanctified, disciplined group of believers will be able to survive and grow effectively in the inner city area.

"We believe," he continues, "the Church of the Nazarene with its strong emphasis on holiness is eminently suited to minister in this and other urban areas.

"Not only does the Spirit-filled life provide for the believer's own victory over temptation, but it makes it possible for him to participate in personal witnessing and evangelism as a way of life."

If such language sounds a bit strange for midtown New Yorkers, it won't be for long.

And it won't be just words. The changed lives will see to that. It's for real, and Broadway will at last have its long-sought key for a happy ending. Nothing short of heaven will satisfy these Nazarenes.

So far the story is just in mid-miracle. The response of Nazarenes everywhere to this challenge will write the rest of this story, and the miracle will be complete. □



The Lambs Club



BY LAURA MAE  
DOUGLASS, R.N.  
*Point Loma College  
San Diego, Calif.*



## FROM A NURSE'S NOTEBOOK

### UTTER DEPENDENCY

"Ron, Mother has had a stroke and we want you to come."

Sue quickly explained to her brother that as usual she had run over to their parents' home to spend a few hours with them. "Dad was out of the house and I called for Mother. When there was no answer, I went through the rooms. I came upon her lying on the back porch helpless and unable to speak. I tried to talk to her, but there was no response."

"We called the doctor, who advised hospitalization. She is completely paralyzed on her right side and unable to speak."

The following day Sue picked up her brother at the airport. Quickly they drove to the hospital. The 35-year-old businessman consulted with the family physician. "Ron, I cannot give you answers," the doctor said. "There are several alternatives. She may go quickly, or she may linger for months. And there is the possibility that she might regain the full use of her speech and of her side."

Ron slipped into his mother's room and kissed her on the cheek. He thought, "There lies my dear mother who has been so active in our home, church, and community. Now she is completely helpless." His thoughts turned to prayer, and he breathed, "Dear God, if You will, please spare my mother this terrible fate."

Mrs. Mendies continued in her semiconscious state. She could hear words but could not associate them with their meaning. She recognized that people were present but could

not communicate her feelings. Further, she tried to move her right arm and leg and there was no response. Her brain would give the command but the motor area could not follow through with the message. Specialists were called in, but nothing that could be prescribed made a noticeable difference in her response.

Mrs. Mendies felt as helpless as a newborn babe. Her mind became alert, but there was no way of letting anyone know of what she was thinking. "Dear God, am I going to be this way all of my life? Will I be helpless and completely dependent upon my family? I do not think I can stand this." In desperation, tears streaked her cheeks, but she could not give expression to the turmoil within.

Slowly her family and attendants recognized there was an improvement in Mrs. Mendies' sensory reactions. Day by day she grew better until she graduated from the point of requiring nursing assistance to where she could manage her activities independently.

The sun was shining brightly through the window near her bed when Sue came into the room. The mother sat up slowly and opened her heart to her daughter.

"How terrible it has been to be utterly helpless. You know, dear, I have always been able to carry forward my duties without having to depend upon others for physical assistance. But I have learned much. I felt that people were about me. I knew that I was loved and being cared for. I recall praying and feeling the presence of God."

"Gradually when I became better, I saw how utterly foolish I have been to feel that I must do everything myself. I have had to receive from others, and have learned from this experience of dependence. I know that God is helping me to see that there are others who need to carry the load, and in God's good time He will allow me to resume those tasks that are right for me."

Mrs. Mendies shared with her son, "Ron, at an early age I determined to do all for God that I could. I do not know what lies ahead for me or in the form of ministry. Some changes must be made. God permitted me to become paralyzed, and He allowed me to recover. He may be moving me in a different direction. I am keenly aware of the helpless feeling of a stroke patient. Perhaps He has prepared me to serve others who experience the same thing."

"Whatever happens, as I am able to resume my work, I shall seek His guidance and shall continue to give Him gratitude for everything that has come my way, even for the time of helplessness." □

# editorially SPEAKING

By JOHN A. KNIGHT

## ***The Reformation and Our Priesthood as Believers***

On October 31 we annually celebrate the anniversary of the Protestant Reformation. This historic renewal of the church came through the human instrumentality of stalwarts like Martin Luther, John Calvin, and Ulrich Zwingli.

These men, along with lesser-known figures, took a stand against the corruptions of the Roman church expressed in such practices as the sale of indulgences, denial of the cup to the laity in the Lord's Supper, and the exaltation of form and ritual to the exclusion of a personal relationship with Christ.

Particularly Luther, in his controversial tract *The Babylonian Captivity*, denounced papal powers and made all human opinion and declarations subject to the Word of God. Specifically it was an overt attack on the pope and five of the seven sacraments proclaimed by the Roman Catholic church.

As a result of his preaching and writing, he was called to account by ecclesiastical authorities and by the 20-year-old Holy Roman emperor, Charles V, the tool of the church.

After being summoned to appear before the Diet of Worms in April, 1521, Luther was warned that if he did not recant, he would suffer the same fate as John Huss—he burned at the stake and his body reduced to ashes.

Luther replied: "Though they should kindle a fire all the way from Worms to Wittenberg [where he was teaching], the flames of which reached to heaven, I would walk through it in the name of the Lord—I would appear before them—I would enter the jaws of this behemoth, and break his teeth, confessing the Lord Jesus."

Standing before the awesome council of over 200 archbishops, bishops, abbots, and secular leaders, Luther was asked by John Eck if the 20 publications piled in the middle of the hall were written by him; and, secondly, if he would retract the opinions expressed in them.

To the first question Luther gave affirmative reply, then sought for time to reflect on his response to the second. His request was granted and the court was recessed until the next day.

Luther's reply given upon reconvening of the court is classic and well known:

"Since . . . your Majesty and your lordships desire a simple reply, I will answer without horns and without teeth. Unless I am convinced by Scripture and plain reason—I do not accept the authority of popes and councils, for they have contradicted each other—my conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe."

The Reformation, already begun, was lofted into orbit.

Fundamental teachings of the Reformers are commonly known: Christ as the sole Head of the Church, the Bible as the all-sufficient Guide in faith and practice, salvation by faith alone, the priesthood of all believers. But though these are frequently named, they are not often understood.

Probably the most misunderstood of all is the "priesthood of believers"—the nerve center of Reformation doctrine. Luther, of course, advanced this teaching in opposition to the view that since the church is the medium of salvation one must come to Christ through the priest—the church's representative and embodiment.

The Reformers exalted Christ as our High Priest. To Him and the Father we have immediate access by the Holy Spirit. Salvation is not to be found in institutions as such, or in sacraments, or creeds, or moralism, or biblicism; but in personal trust in the living God and in the acceptance of His free grace revealed by Christ in the gospel.

Unfortunately the understanding of the priesthood of believers generally stops at this point. It is true that we *are* priests, and do not merely *have* priests. Peter made this abundantly clear: "Ye . . . are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ . . . Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Peter 1:5, 9). John confirmed: Christ "hath made us kings and priests unto God" (Revelation 1:6).

However, Luther insisted that as priests we have responsibilities as well as privileges. No man is his *own* priest. Rather, every Christian is his neighbor's priest—otherwise the biblical



doctrine of the Church is violated. We are to be "priests to one another," actually "Christs" to one another.

Service is a keynote of the Reformation. We are not merely to bask in some private experience or to enjoy an individualistic relationship with Christ. We are a part of His larger body, the Church. Therefore we are to stand "in Christ's stead" (2 Corinthians 5:20).

Even as the Father sent Jesus into the world, so the Master sends us (John 17:18). We are to do His work. The love of God must compel us to "reach out and touch" others.

The small boy, reading his carefully prepared essay in class, said, "Love has many *faucets*." He meant to say it has numerous facets or aspects, but he spoke truth nonetheless. God's love poured into our hearts has many "faucets" by which to pour itself out to men.

Love finds a way to fulfill our priesthood. It humbly, but always, seeks to become "Christ" to somebody. Where this truth is grasped and practiced, the Holy Spirit is reforming the Church. □

## Niroga, 1975!

The Nazarene International Retreats of Golden Agers held this fall at Glorietta, N.M., and Montreat, N.C., testify to the concern of the church for its senior citizens. They also bring to mind the resources that are available to the Christian during the retirement years, and the expanded ministry open to him.

Due to the longer life expectancy resulting from the advance of modern technology, there is an increasing number of persons who enjoy the benefits of retirement. In the West, one in six is over 60 years of age.

The problems associated with retirement are well known. Not the least among them is the situation created by our activist tendencies in the Western world. While work is a gift of God and a therapy for the spirit, man has too often separated it from religious values, virtually elevating it to a place of idolatry.

This "worship of work" is evidenced in the way we evaluate our contemporaries. We measure them by the place they occupy in the great industrial machine, by their *productivity*. A man then views himself to be valuable by his work output, by his contribution to the gross

national product. *Doing* is emphasized far beyond *being*.

It is inevitable that this kind of value scale would pose problems for older persons who are retired, for retirement by definition means the cessation of occupational work. Guilt feelings sometimes plague the retired because they no longer have a responsibility on the job.

If these more severe self-condemnations do not develop, at least too often the older person feels a loss of personhood, a sense of uselessness. He doesn't know what to do with his enforced liberty. He has been trained for work, and not for leisure.

Denis de Rougemont, addressing himself to this problem, has said: "We are on the threshold of an age in which culture is to become the serious content of each person . . . to find a *meaning in life* which can survive the cessation of professional activity."

Does the Christian have resources to adjust to the demands of retirement which the unbeliever does not have? Yes! Those who already know life's true meaning, found in Christ, should be able better to organize it in retirement.

Paul Tournier has observed that while we are working, we take little time for the personal concerns of others. They are our business partners, superiors, subordinates, competitors, customers, etc. Their sufferings and hidden tragedies have little part to play in our life.

But when one is retired, his job no longer absorbs him, and his understanding of life has been enriched—so that he has both the time and the qualifications necessary to introduce a personal element into our dehumanized world.

Who is better suited to this kind of ministry than the older person who by a vital relationship with Christ has long ago learned that *being* is more important than *doing*, that the best preparation for old age is to live for God while one is younger?

Retirement means expanded opportunities for ministry. The older persons among us have something more to offer than they could ever have had before retirement. They are freed for service.

The church that is alert will utilize the vast potential of its senior members—not in the sense of "using" them to promote a mere program; rather, it will provide opportunities for these persons to fulfill the challenging ministry God has given them. □

### RICE DESIGNATED CERTIFIED ASSOCIATION EXECUTIVE

C. Wayne Rice, Brecksville, Ohio, president of the Greater Cleveland Hospital Association, has been designated a Certified Association



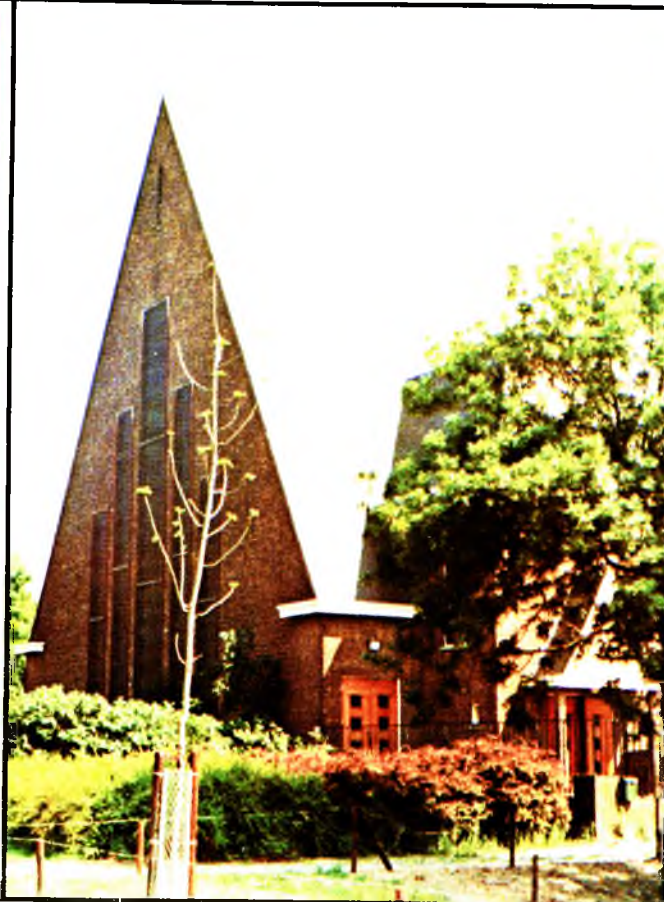
Executive by the 5,300-member American Society of Association Executives.

Rice, who is minister of music at the Cleveland Bedford Church, was one of 35 executives nation-wide to qualify. Rice successfully passed an examination on association management subjects in law, education, and statistics. Objectives of

the certification program are to raise professional standards, improve association management practices, identify those with such knowledge, and to encourage continuing professional development programs.

Rice has also been selected for *Who's Who in the Midwest* for 1975-76. □

# Kerk van de Nazarener



**ONZE KERK VOOR DEZE TIJD**  
(Our Church for This Time)





## HAARLEM

Ds. en mevrouw Steve Gunter

IN 1966 A SMALL group of friends, searching for a deeper spiritual life, came in miraculous contact with the Church of the Nazarene. In January, 1967, the first Church of the Nazarene in the Netherlands was organized with seven members. The young church came together in the house of one of the members. Then in May, 1967, the opening service took place in a house that was converted into a chapel, situated in Haarlem, Zijlweg 297.

The young church grew to a full-fledged and strong church with over 50 members and with a beautiful, modern church building.

Until 1974 Rev. Cor Holleman was the pastor; he transferred his task in August of that year to Rev. Steve Gunter. The Church of the Nazarene in Haarlem sees her task and calling in giving stature to the love of God. She wants to lead people to the point where they can be cleansed from all sinful self-centeredness. The Holy Spirit can transform a believer into God- and neighbor-centered citizens of the kingdom of God.

EEN KLEINE vriendenkring, die zocht naar een dieper geestelijk leven, kwam in 1966 op wonderlijke wijze in aanraking met de Kerk van de Nazarener.

In januari 1967 werd de eerste Kerk van de Nazarener in Nederland geïnstitueerd met 7 leden. De jonge gemeente kwam bijeen in het huis van een der leden, totdat in mei 1967 de openingsdienst plaats vond van een tot huiskapel omgebouwd herenhuis aan de Zijlweg 297 te Haarlem.

De jonge gemeente groeide uit tot een volwaardige en sterke kerk met meer dan 50 leden, en met een prachtig modern kerkgebouw. Tot 1974 was Ds. Cor Holleman de predikant, die in augustus van dat jaar zijn taak overdroeg aan Ds. Steve Gunter.

De Kerk van de Nazarener in Haarlem ziet het als haar taak en roeping om gestalte te geven aan de liefde van God. Ze wil mensen leiden tot het punt waar zij gereinigd kunnen worden van alle zondige zelfgerichtheid en door de Heilige Geest kunnen worden omgevormd tot op God en de naaste gerichte burgers van het Koninkrijk Gods.

## ZAA NSTAD



Op zondag 1 september 1974 hield Ds. Jan Spijkman de eerste dienst voor de Kerk van de Nazarener in Zaanstad, in het gebouw dat tot september 1973 de eerste Kerk van de Nazarener in Nederland, te Haarlem, gediend had.

Zaanstad, een industriegebied met meer dan 130.000 inwoners en met een laag percentage kerkgangers, ligt op ongeveer 10 kilometer afstand van Amsterdam.

Op 27 april 1975 werd de Kerk van de Nazarener in Zaanstad geïnstitueerd met 10 leden.

Onze grootste opdracht is om in deze streek een levende Kerk te bouwen, waar mensen een ontmoeting kunnen hebben met Jezus Christus en waar kerkgangers verantwoordelijke medeleden worden van het Lichaam van Christus.

ON SUNDAY, September 1, 1974, Pastor Jan Spijkman held the first service for the Church of the Nazarene in Zaanstad. They met in the portable building that had served the first Church of the Nazarene in the Netherlands in Haarlem until September, 1973.

Zaanstad, an industrial area with over 130,000 people but with a low percentage of church attendance, is situated about six miles from Amsterdam.

On April 27, the Church of the Nazarene in Zaanstad was organized with 10 members.

Our greatest task is to build a church where people can meet Jesus Christ and where churchgoing people can become responsible members of the body of Christ.





## ROTTERDAM

IN 1974, THE BEAUTIFUL Peniel Church was purchased from the Christian Reformed church in Rotterdam. Financial reasons forced the sale of this house of God which once served 1,000 people. For a long time they were searching to find people who would not change the use of this lovely building from the original purpose.

God led the young Church of the Nazarene which was searching for a place to worship in Rotterdam to the waiting Peniel Church.

It is a real city church—thousands of families are living and working around the parkside-situated house of prayer. The schools, shopping centers, metro and bus terminals, highways, hospitals, and especially the nearby Rotterdam harbor prove the truth of the slogan "Rotterdam chokes with life."

But in this dynamic city the international Church of the Nazarene found the empty Peniel Church. And that is the challenge.

IN 1974 WERD DE prachtige Pnielkerk aangekocht van de Gereformeerde Kerk van Rotterdam. Om financiële redenen moest dit eens aan 1000 mensen plaatsbiedende Godshuis worden verkocht.

Lang was men bezig om in contact te komen met mensen die dit mooie gebouw niet aan de oorspronkelijke bestemming zouden onttrekken.

God leidde de naar plaats zoekende jonge Kerk van de Nazarener naar Rotterdam, naar een op bestemming wachtende Pnielkerk.

Het is een echte stadskerk—duizenden gezinnen wonen en werken rondom het in het groen gelegen bedehuis. De vele scholen, de winkelcentra, de metro met de busstations en de hoofdverkeerswegen, de ziekenhuizen, en niet te vergeten de Rotterdamse havens binnen wandelafstand van de kerk, bewijzen de waarheid van de slogan, "Rotterdam stikt van het leven."

Maar in deze dynamische stad vond de Internationale Kerk van de Nazarener een lege Pnielkerk. En dat is de uitdaging.

## Onze Kerk Voor Deze Tijd

## *Our Church for This Time*

IN 1974 WOONDE IK het Wereld Evangelisatie Congres bij dat in Lausanne, Zwitserland, gehouden werd. Ik was verbaasd toen ik een afgevaardigde van het Nederlands Bijbel Genootschap hoorde verklaren, dat Holland 50% van haar geestelijkheid verloren had, vanwege de neo-orthodoxie en het communisme in de seminaria.

Het heeft mij bij mijn talrijke bezoeken aan Europa verwonderd dat er van de zijde van de Hollanders een grote geestelijke belangstelling is. De tijd is voor ons rijp om Rotterdam met de boodschap van heiligmaking in kennis te brengen. Wij hebben kerken gesticht in Haarlem en in Zaanstad; wilt u ons nu helpen door te bidden dat God ons een grote oogst zal geven in de grootste havenstad ter wereld, Rotterdam?

Bid voor Cor en Miep Holleman en hun medewerkers, de Hans Hoffmanns' en de Jan van Otterloo's. Bid voor het Amerikaanse hulpteam, Rev. en mevrouw Gary Moore en de heer en mevrouw Merritt Nielson, als zij de taal leren en helpen op het gebied van muziek en jeugdwerk.

—Dr. R. W. Hum  
Executive Secretary

I ATTENDED THE Congress on World Evangelization in Lausanne, Switzerland, in 1974. I was surprised to hear a representative of the Dutch Bible Society state that the Dutch had lost 50 percent of their clergy due to neo-orthodoxy and Communism in their seminaries.

Traveling in and out of Europe, I have been amazed at the great spiritual yearning on the part of Hollanders. The time is ripe for us to invade Rotterdam with the holiness message. We have planted churches in Haarlem and Zaanstad; now help us pray that God will give us great success in the world's largest seaport city, Rotterdam.

Pray for Cor and Miep Holleman and their helpers, the Hans Hoffmans and the Jan van Otterloos. Pray for the American support team, Rev. and Mrs. Gary Moore and Mr. and Mrs. Merritt Nielson, as they learn the language and help with music and youth counseling.

—Dr. Raymond W. Hum  
Executive Secretary



# Ontmoet Hem zondag in de Kerk!

(See Him in Church Sunday!)

## Zaanstad

When my wife and I found the Church of the Nazarene, our lives were changed through its message of entire sanctification. Never before had we experienced a fellowship as we found here. God used the church to call us into His service.

—Pastor and Mrs. Jan Spijkman

Toen mijn vrouw en ik de Kerk van de Nazarener gevonden hadden, werden onze levens veranderd door de boodschap van volkomen heiligmaking. Nooit eerder hadden wij zo'n gemeenschap ervaren als die wij hier vonden. God gebruikte de Kerk om ons in Zijn dienst te roepen.

Ds. en mevrouw Jan Spijkman.



Ds. Cor Holleman

## Rotterdam

De grootste zeehaven ter wereld, deze dynamische stad, heeft een nieuwe Kerk! Dit zal niet merkbaar worden in de statistiek die de economische ontwikkeling aangeeft van deze grote havenstad, maar in de huishouding van het Koninkrijk Gods kan dit van buitengewoon belang zijn.

Want deze nieuwe Kerk heeft iets te brengen voor een dynamische stad en voor een land met zulk een rijke historische erfenis. De Kerk van de Nazarener brengt de boodschap van bevrijding door overgave. Het is het evangelie van Jezus Christus: geen opstanding zonder kruisiging. Het is de weg voor dynamische mensen, voor jonge en voor oudere mensen, die Christus willen volgen op de weg van overwinning.

The largest seaport in the world, this dynamic city has a new church! Perhaps it will not contribute to the statistics indicating the economic development of this metropolitan city, but in the economy of the kingdom of God it can be of crucial importance.

For this new church has something to share with a dynamic city and with a country that has such a rich historical heritage. The Church of the Nazarene brings the message of deliverance by surrendering. It is the gospel of Jesus Christ: no resurrection without crucifixion. It is the way for people to be transformed, for young and for older people who want to follow Christ on the way of victory.

**"Rotterdam stikt van het leven . . ."  
maar er is ruimte in de Kerk!**

Zo vol kan Rotterdam niet worden,  
of altijd is er overvloed aan ruimte te vinden  
voor iedereen.

Niet op nieuwe industrieterreinen,  
in stadsuitbreidingen, of op de Maasvlakte  
zult u dat ervaren,  
maar u kunt levensruimte vinden in de Kerk,  
in de ontmoeting met God, die ruimte geeft in de  
moderne benauwdheid van een overvolle stad.

Ontmoet Hem zondag in de Kerk!

(Een publikatie van de Evangelische Kerk van de Nazarener)

**"Rotterdam chokes with life . . ."  
but there's room in the church!**

Never will Rotterdam become so packed, but ever  
there will be found an abundance of room for  
everyone.

Not in new industrial areas, neither in satellite cities  
nor on reclaimed land or continental plats will you  
find this,

but you can experience life's room in church in the  
encounter with God who gives room even amidst the  
modern pressures of an overcrowded city.

See Him in church Sunday!





Left to right: Chinese, Korean, Black, Guamanian, Vietnamese, Caucasian, Filipino.

### VBS IN GUAM A BEAUTIFUL BLEND OF THE RACES

This is the way Rev. Gaylord Rich described "the finest vacation Bible school I have ever been associated with!" There was a record enrollment of 105 at the Marianas Church of the Nazarene VBS at Dededo, Guam.

The photograph shows seven pupils, representative of the many races living on Guam.

Rev. Rich stated that a few years ago their VBS was mostly made up of children from service families, but it is now mostly local children.

He says, "Our new building has a roof on it (no doors or windows yet) but we were able to use it each day for our VBS . . . as well as each Sunday for Sunday school." □

### NEWS OF CHURCHES

CST Director Frank Stock of Jackson, Mich., church reports workers willing to study to be approved unto God. Over 160 CST credits were earned and a total of 17 certificates issued. There were 2 teachers who received Certified Teachers certificates, 4 received Qualified Teachers certificates, and 7 received Registered Teachers certificates. Two received Registered Sunday School Administration certificates, 1 received a Qualified Sunday School Administration certificate, and 1 received a Churchmanship certificate. Rev. Earl Frost is the pastor. □

June 28 and 29 were set aside at the Greenfield, Ohio, church to honor the saints who founded and carried on the work of this local church.

On the evening of June 28, the saints were given a dinner sponsored by the young adult Sunday school class. Approximately 25 persons attended. Honored at this dinner were Mrs. Norma Bryant, a member for 34 years, and Mrs. Louise McCormick, member and pianist for 30 years. Special recognition was given Mrs. Bertha Miller, the last charter member. Because of her long illness, Pastor and Mrs. William Ammon presented a gift to Mrs. Miller in the hospital.

On Sunday, the saints were further honored in morning worship. The choir sang a medley of favorite songs. □

Pastor William D. Porter reports the completion of the first Family Life Conference held at the Lansdale, Pa., Immanuel Church, June 26-28. Dr. James Dobson, psychologist and author of *Dare to Discipline* and *Hide or Seek*, developed a deeper appreciation for the Word of God through his presentations concerning marriage and family life. Dr. Dobson was joined by Mrs. Joyce Landorf, lecturer and author of *His Stubborn Love*, *Fragrance of Beauty*, and most recently *Mourning Song*. The Family Forum was attended by representatives from several Nazarene churches and many other churches of the greater Philadelphia area. □

## Count Your Blessings

Giving has not always been so easy. Here is an excerpt from a Department of Foreign Missions report to the General Board. The year was 1930. "The extraordinary business depression" and an "unprecedented drought" were strangling church finances.

The year has witnessed many heroic and pitiful instances of giving. One woman had worn her hat three years, and had saved money enough to buy another, but sent the accumulated money to the mission field. Another had saved in order to replace a worn and faded rug. She donated her rug money. Another gave her vacation money. Pastors in some instances have paid the General Budget apportionment of their churches out of their own meager and halting salaries. Some picked in scanty fields of cotton, some donated eggs laid on Sunday, while others raised gardens, or fasted.

Giving has not always been so easy. From those who have much, much can be expected. Give in measure as has been given to you. And be thankful.

*Thanksgiving Offering for World Evangelism*



## SEYMOUR, IND., FIRST CHURCH REACHES OUT

A group of 18 men and their pastor, Dr. B. G. Wiggs, from the Seymour, Ind., First Church, recently made a trip at their own expense to Puerto Rico. There they erected a church building and conducted revival services each night for the two-week period. The dedication service was conducted by Rev. William Porter, missionary to Puerto Rico, on Sunday afternoon, August 31.

The project began last spring as a young married people's Sunday school class, taught by Leroy Kellogg, began a "mile of pennies" program. This was later combined with a "Men for Missions" project to raise more than \$6,000 necessary



for the construction of the building. It was erected in Aguas Buenas, 25 miles south of San Juan, with the approval of the World Missions Department.

Seymour First Church is celebrating its seventy-fifth anniversary during 1975. This is one of the many special things they are doing during this special milestone of their history.

Dr. Wiggs is serving his seventeenth year as pastor of the Seymour First Church. □



This pictures the recently completed parsonage at Myrtle Creek, Ore., which was dedicated on June 29. District Superintendent Carl B. Clendenen, Jr., of the Oregon Pacific District, gave the dedicatory message. Rev. James Lais, a former pastor, preached in the evening service. The men facing the congregation in the picture are Rev. Clendenen, Rev. Lais (behind Rev. Clendenen), Rev. Everett Baker of Roseburg, Ore., Pastor Eldon Rayborn, and Rudy Stauffer, who gave a special number in song. Rev. Rayborn has pastored the Myrtle Creek church since May 1, 1971.

## NTS ANNOUNCES ENRICHMENT OPPORTUNITIES FOR JANUARY TERM, 1976

Nazarene Theological Seminary has expanded its offerings of special-interest courses for its January interterm for students, pastors, and laypersons. The 1976 term schedule lists a variety of courses to be taught by NTS faculty, visiting professors, missionary, and pastor.

Guest instructors include Dr. Frank G. Carver, Dr. Alan Rodda, Rev. Howard Conrad, Dr. Ruth Uphaus, and Rev. Tom Nees.

There will be courses in areas such as church administration, religious and theological education in missions, the pastoral ministries, church outreach, and biblical studies.

Information regarding these seminars can be secured by writing the dean's office at the seminary. □



Mr. Grover C. Barton of Buhl, Ida. (right), is pictured giving a life estate gift deed of 1,314 acres of wheatland to Superintendent Grady W. Cantrell for home mission work on the Idaho-Oregon District. Mr. and Mrs. Howard Conrad, in January and February of this year, presented two checks totaling \$170,000 for this same purpose. The Conrads attend the Kimberly, Ida., church.

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## THE DANISH DIARY

If you think the cost of living is high in the United States, consider Denmark.

Rev. and Mrs. John Mann Nielson, who arrived this summer in Denmark, report the cost of living there to be approximately two to three times what it is in the United States.

Learning to economize is one of the major things to learn, writes Rev. Nielson in the first issue of *The Nielsons' Danish Diary*. This is a publication by which he plans to keep friends at home aware of the progress of the Church of the Nazarene in Denmark. He is there on assignment for the Department of Home Missions.

The first issue was written just four weeks after arrival in Copenhagen.

"We wish all of you could have the privilege of meeting Niels and Lis Eliassen [Danish pastor of the Mosede Church]," writes Rev. Nielson, "and attend a Sunday morning service. Following the service, you would enjoy the fellowship of the Danish Nazarenes over coffee and cookies in the fellowship hall. I know that they would make you feel at home just as they have made us feel that we have known them for a long time."

After completing language study, the Nielsons will pastor the Rodovre congregation. In the interim, they are assisting Rev. Niels Eliassen, Danish pastor who, with the assistance of Superintendent Murray Pallett, ministers in the two congregations.

Stateside address for those wishing to receive the *Danish Diary* is 410 Cardinal Drive, Olathe, Kans. 66061. □



On August 17 Dr. George Coulter conducted dedication services for the new Woodbridge, Va., church. The congregation had worshipped in a school building for eight years. The facilities include a sanctuary with overflow seating capacity of about 500, with educational facilities to accommodate 400. It is located in suburban Washington, D.C., across from one of the largest high schools in the county. The total value of the property is approximately \$400,000. Rev. Ralph Ahlemann is the pastor.



The children's church of Ardmore, Okla., First Church raised money to buy 24 thermometers for the hospital in New Guinea. Pictured are the children and children's church directors Dean and Pat Atkinson, and workers Robin Coffey and Robert McArthur. Rev. Daniel Wheelock is the pastor, and Mrs. Lloyd G. McArthur is NWMS president.



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mixed quartet portrays a touching biblical truth about giving. Performance time, approximately 30 minutes. Minimum of six copies required. **MC-246 75c**

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several angels and shepherds, mixed quartet and choir, male chorus, soloist and guitarist, and a two year old boy. Performance time, 60 minutes **MC-247 75c**

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## NORTH CENTRAL GRANTS OLIVET FULL CONTINUED ACCREDITATION

A telephone call on July 28 from the office of Dr. Thurston Manning, secretary of the North Central Association of Colleges and Secondary Schools, has confirmed that Olivet's accreditation is extended for the next 10-year cycle.

This recognition includes unconditional accreditation at the master's degree level and gives the college continued accreditation for all its programs without limitation.

This is the highest level accreditation possible, since every institution must be examined at least every 10 years.

The NCA office congratulated Olivet for this most favorable recognition, and indicated that very few institutions receive approval without some conditions.

The action came after the appearance of Drs. Reed, Parrott, and Snowbarger before a review committee in Chicago July 22.

The team gave special attention to the quality of the graduate programs. Their report stated, "In general the graduate programs have been carefully planned and executed, and their need for existence has been justified."

The North Central team report is also strong in its praise of the library and administrative officers.

In reference to the transition between presidents, they observed, "The team met with the president-elect and was impressed with his knowledge of the college and vigorous attitude toward the future. Note in recognition upon retirement should be made of the care-

ful, creative and constructive stewardship of the educational responsibilities for the church of President Reed."

In giving their unanimous recommendation to Olivet, the team concluded with this statement of the reasons for their actions: "Clarity of mission as a Christian college; dedication of the faculty, staff and students to the institution and its purposes; prudent fiscal planning and cost management; strong support from the church, both fiscally and with student recruitment; and a program which is strong in its service to the church." □



Pictured above is the recently completed Henderson, Ky., First Church, which was dedicated by General Superintendent Edward Lawlor. The church, which seats 475, with equal classroom space, is built in a square around an open courtyard with a garden and a fountain. The facility is valued at \$400,000, with an indebtedness of \$115,000. The church operates a day-care center with a current enrollment of 143 children. On October 12, the church will celebrate its fiftieth anniversary with Dr. Charles H. Strickland as the special speaker. Rev. Dewey J. Williams is in his ninth year as pastor of the church.

## OF PEOPLE AND PLACES

Rev. Marshall Pryor, senior pastor of the Sacramento, Calif., Liberty Towers Church, and Rev. P. D. James, minister of evangelism, have lead their church to bring more than 100 persons into membership by profession of faith in each of the last two years. At the present time, the church is having three Sunday morning services and two Sunday night services. The building plans for the new location have all been approved and a loan finalized with the Bank of America, for the "Faith tower" phase of the program which involves 56,000 feet of floor space. The "Hope and Love towers" phase will come later, completing a church plant that would accommodate 2,000 people in the sanctuary, with a day school and other related outreach ministries. The finances of the local church have doubled in the last few years and the missions giving has tripled. □



The 47-member youth choir from the First Church of the Nazarene in Guadalajara, Mexico, paused in front of the main building of the publishing house while in Kansas City. The choir with their pastor and director were on a concert tour through mid-America during August. The tour was jointly sponsored by the Department of World Missions, Department of Youth, and the Latin Publications Division.





Recently 10 seniors of the Bible Training School in San Jorge, Nicaragua, made an overnight trip to the Central American Nazarene Seminary in San Jose, Costa Rica. They visited classes, a chapel service, and attended a special conference. The purpose of the trip was to acquaint these young people with the seminary so that they can make decisions about furthering their studies there. These seniors, the largest class in history, will graduate November. This is the first such trip that the Bible school has undertaken. The young people were accompanied on their trip by Rev. and Mrs. Robert D. Hudson. Rev. Hudson is sub-director of the Bible Training School and Mrs. Hudson is registrar. Both are also teachers there.

## COLOURED AND INDIAN FIELD REPORTS GAINS

The fourteenth annual council meeting of the Coloured and Indian Field was held in Richmond, Natal, Republic of South Africa, June 26-30.

Dr. John Riley of Nampa, Ida., was the guest speaker. His messages were a source of inspiration and encouragement to the missionaries.

Mission Director Rev. P. R. Steigleder reported gains in all areas, most notable being: full membership—gain of 193; total giving—gain of \$7,985; Sunday school enrollment—gain of 1,595. Also, three new church buildings are either completed or nearing completion in the following areas: Port Elizabeth, Johannesburg, and Cape Town. Property for a pastor's home has been purchased in the Durban area.

Rev. and Mrs. Dennis Schmelzenbach and their children were welcomed as new members of the council, having transferred from the Republic of South Africa South Field to the work among the Coloured and Indian people of the Republic.

A highlight of the council was the presence of three of our missionary children who are currently students at Point Loma and Mount Vernon Nazarene College. Judy and Steve Steigleder and Tim Thorpe were able to attend the council, having been granted a trip from the U.S.A. to visit their parents in Africa. This trip was made possible by the Department of World Missions.

Rev. P. R. Steigleder was appointed to serve as mission director for the coming year. □

—MRS. R. E. THORPE, *Reporter*  
Coloured and Indian Field Council



Judy Crist, of the Fayetteville, N.C., church, was presented the Esther Carson Winans Award at a graduation ceremony. She is the daughter of Mr. and Mrs. Jimmy R. Crist. Judy, a Pathfinder only two years, is the first Caravaner to receive this highest honor from the Fayetteville church. Mrs. J. Stanley Loar is the Pathfinder Guide.

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♦ **FISHER, WILLIAM.** (C) c/o NPH\*

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**HEGSTROM, H. E.** (C) c/o NPH\*

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♦ **IRWIN, ED.** (C) 7459 Davis Mill Cr., Harrison, Tenn. 37341

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♦ **JANTZ, CALVIN & MARJORIE.** (C) c/o NPH\*

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**KALDENBERG, R. T.** (R) 56649 Golden Bee, Yucca Valley, Calif. 92284 (full-time)

- KEALIH, DAVID.** (C) 316 Dufur, Nampa, Ida 83651
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- KENNEDY, GORDON L.** (C) 405 W. Benton St., Wapakoneta, Ohio 45895
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- KOHR, CHARLES A.** (C) R.D. 2, Box 298, Brookville, Pa. 15825
- KOHSE, HAROLD L.** (C) R. 3, Box 106, Denton, Md. 21629
- LAMAR, C. M.** (C) R. 1, Maquoketa, Ia. 52060
- LANIER, JOHN H.** (C) Poplar St., Junction City, Ohio 43748
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- LAW, DICK & LUCILLE.** (C) Box 481, Bethany, Okla. 73008
- LAXSON, WALLY & GINGER.** (C) R. 3, Athens, Ala. 35611
- LECKRONE, LARRY D.** (C) 1308 Highgrove, Grandview, Mo. 64030
- LEIGHTY SINGERS.** (C) 753 S. Wildwood, Kankakee, Ill. 60901
- LEMASTER, BEN.** (C) 1576 S. Reed, Reedley, Calif. 93654
- LEONARD, JAMES C. & FLORICE.** (C) 150 Valley View Dr., Johnstown, Ohio 43031
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- LINDER, LLOYD P.** (C) 1121 Maple Row, Elkhart, Ind. 46514
- LINEMAN, HAZEL FRALEY.** (C) 10 S. Third St., Bradford, Pa. 16701
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- LOWN, A. J. (C) c/o NPH\***
- LUSH, RON & MYRTLEBEL.** (C) c/o NPH\*
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- MARTIN, VERN W.** (C) Route 1, Caldwell, Ida. 83605
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- McCLURE, DARL.** (C) R. 3, Box 500, Kenwood Plaza, Bryan, Ohio 43506
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- McDONALD, G. RAY.** (R) 321 Curran, Brookhaven, Miss. 39601 (full-time)
- McGUFFEY, J. W.** (C) 4715 Ponderosa, Tyler, Tex. 75701
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- ROBINSON, ROBERT & WIFE.** (C) Heaters, W. Va. 26627
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- WISE, F. FRANKLYN.** (R) 451 Blanchette Ave., Bourbonnais, Ill. 60914



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 WRIGHT, E. G. (C) c/o NPH\*  
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 Bethel Park, Pa. 15102 (full-time)  
 YOUNG, JOHN L. (C) P.O. Box 56, Peyton,  
 Colo. 80831

## NOVEMBER SLATE

(As reported to Visual Art Department)

ALLEN, ARTHUR: Fitchburg, Mass., Nov. 6-9  
 ANDREWS: Vilonia, Ark., Nov. 3-9; Winterset, Ia.,  
 Nov. 18-23  
 BAILEY, CLAYTON: Hutchinson, Kans. (Beth-  
 any), Nov. 4-9; Wichita, Kans. (Eastridge),  
 Nov. 10-16; Wichita Falls, Tex. (First), Nov.  
 17-23  
 BATTIN: Norco, Calif., Nov. 3-9; Amarillo, Tex.,  
 Nov. 16-23  
 BECKETT: Kenmare, N.D. (1st), Nov. 2-9; Car-  
 thage, S.D., Nov. 11-16  
 BELL: Joplin, Mo. (1st), Nov. 4-9; Fairview, Okla.  
 (Cedar Springs), Nov. 11-16; Lovington, N.M.  
 Nov. 18-23  
 BENDER: Tullahoma, Tenn. (Mount Vernon), Oct.  
 31—Nov. 9; Smyrna, Tenn., Nov. 14-23; Hig-  
 don, Ala. (Shiloh), Nov. 28—Dec. 7  
 BERTOLET: Fort Lauderdale, Fla. (Manor), Nov.  
 4-9; Miami, Fla., Nov. 11-16  
 BOHI, JAMES: Visalia, Calif., Oct. 28—Nov. 2;  
 Merced, Calif., Nov. 5-9; Muncie, Ind. (South-  
 side), Nov. 11-16; Washington Courthouse,  
 Ohio (CCCU), Nov. 18-23  
 BOHI, ROY: Peoria, Ill. (1st), Oct. 27—Nov. 2;  
 Goshen, Ind. (1st), Nov. 4-9; Winfield, Kans.  
 (1st), Nov. 17-23  
 BOND: Eureka, Ill., Nov. 4-9; Hoopeson, Ill.  
 (1st), Nov. 11-16  
 BONE: Homedale, Ida., Nov. 4-9; Kirkland,  
 Wash., Nov. 11-16; New Plymouth, Ida., Nov.  
 18-23  
 CANEN: Vidalia, Ga., Nov. 11-16; Columbus, Ga.  
 (Macon Rd.), Nov. 17-23  
 CAUDILL: Peoria, Ill. (N.W. Ill. Dist. Hol. Conv.),  
 Oct. 29—Nov. 2; Ashland, Ky. (1st), Nov. 4-9;  
 Mount Pleasant, Mich. (1st), Nov. 25-30  
 CAYTON: Pitman, N.J. (1st), Nov. 4-9; Walling-  
 ford, Conn., Nov. 11-16; Utica, N.Y. (1st), Nov.  
 18-23  
 CHAMBERLAIN: Milton, Pa., Oct. 29—Nov. 2;  
 Jerome, Pa., Nov. 5-9; Bellaire, Ohio, Nov. 14-  
 16; Cleveland, Ohio (Richmond Hgts.), Nov.  
 19-23; Massillon, Ohio, Nov. 26-30  
 CLARK: Akron, Ohio (Trinity), Oct. 28—Nov. 2;  
 Macon, Mo., Nov. 4-9; Vicksburg, Miss. (Cal-  
 vary), Nov. 10-16; Cumberland, Ky., Nov. 18-  
 23; New Albany, Ind. (Evan. Mission), Nov.  
 25-30  
 CLIFT: Denton, Tex. (Taylor Park), Nov. 9-16  
 CLIFTON: Odon, Ind. (Newberry), Nov. 11-16;  
 Mansfield, Ark., Nov. 18-23  
 CLINE: Versailles, Ky., Nov. 4-9; Scottsville, Ky.  
 (1st), Nov. 11-16; Doyle, Tenn., Nov. 18-23;  
 Pulaski, Tenn. (Winchester), Nov. 25-30  
 COBB: Columbia, Ky., Nov. 11-16; Thomasville,  
 Ga., Nov. 25-30  
 CONE: Watkins Glen, N.Y., Nov. 4-9; Whallons-  
 burg, N.Y. (Boquet Chapel), Nov. 25-30  
 COOK, LEON: Springfield, Mo., Oct. 28—Nov. 2  
 COX, C. B.: Modesto, Calif. (Trinity), Nov. 9-16;  
 Fresno, Calif. (1st), Nov. 18-23  
 COX, CURTIS B.: Vinton, La., Nov. 10-16  
 CRABTREE: St. Charles, La. (1st), Oct. 28—Nov.  
 2; Garland, Tex., Nov. 4-9; Corpus Christi, Tex.  
 (1st), Nov. 11-16; Cass City, Mich. (1st), Nov.  
 18-23  
 CRANDALL: Fremont, Ohio, Nov. 9-16; Vassar,  
 Mich., Nov. 23-30  
 CRANE: Chattanooga, Tenn. (East Ridge), Nov.  
 4-9; Orangeburg, S.C. (1st), Nov. 11-16; Rom-  
 ney, W.Va., Nov. 18-23  
 CREWS: Houston, Tex. (Irvington), Nov. 4-9;  
 Victoria, Tex., Nov. 11-16  
 CULBERTSON: Moses Lake, Wash., Nov. 11-16;  
 Libby, Mont., Nov. 18-23; Great Falls, Mont.,  
 Nov. 25-30  
 DARNELL: New Castle, Pa., Nov. 13-23; Nevada,

Ohio, Nov. 27—Dec. 7  
 DISHON: Dickson, Tenn. (Jason Chapel), Nov.  
 16-23  
 DIXON: Newburgh, N.Y., Oct. 31—Nov. 2; Par-  
 kersburg, W.Va. (Marrtown), Nov. 4-9; Chilli-  
 cothe, Ohio, Nov. 11-16; Cayuga, Ind., Nov.  
 18-23; Veedersburg, Ind., Nov. 25-30  
 DUNCAN: Columbus, Ohio (Northland), Nov. 4-9;  
 Columbus, Ohio (Delray Rd. CCCU), Nov. 18-  
 23  
 DUNMIRE: Sebring, Fla. (1st), Nov. 4-9; Hender-  
 sonville, N.C. (1st), Nov. 11-16; Dickson, Tenn.  
 (Jason Chapel), Nov. 18-23; Coshocton, Ohio  
 (1st), Nov. 25-30  
 DUNN: Wellington, Ohio, Nov. 4-9; Louisville,  
 Ohio, Nov. 11-16; Conesville, Ohio (Wes.),  
 Nov. 18-23  
 ELLINGSON: Grahns, Ky., Nov. 6-16  
 ELLWANGER: Hastings, Neb. (1st), Nov. 4-9;  
 Fairfield, Ohio, Nov. 11-16; Louisville, Ky.  
 (Southside), Nov. 18-23; Thomasville, Ga.  
 (1st), Nov. 25-30  
 EMSLEY: Washington, Pa. (1st), Nov. 11-23  
 ERICKSON: Bassett, Va. (Martinsville), Nov. 4-9;  
 St. Louis, Mo. (1st), Nov. 11-16; Sparks, Nev.  
 (1st), Nov. 18-23; Fallon, Nev., Nov. 25-30  
 FELTER: Circleville, Ohio (CCCU), Nov. 3-9; New  
 Boston, Ohio (CCCU), Nov. 11-16; Frankford,  
 Del. (Wes.), Nov. 18-23; Fruitland, Md. (Hol.  
 Chr.), Nov. 25-30  
 FILES & ADAMS: Butler, Pa., Nov. 4-9; Cumber-  
 land, Md. (1st Children's Cru.), Nov. 11-16  
 FINE: Cedar Rapids, Ia. (Oakland), Nov. 12-16;  
 Wichita, Kans. (Olivet), Nov. 26-30  
 FISHER: Lake Worth, Fla., Nov. 9-16; Pompano  
 Beach, Fla., Nov. 18-23; Port Arthur, Tex. (1st),  
 Nov. 25-30  
 FLORENCE: Farmland, Ind., Nov. 5-16; Selma,  
 Ind. (Harris Chapel), Nov. 17-23; Lewistown,  
 Ill., Nov. 24-30  
 FORD, NORMAN: Bryan, Ohio, Nov. 7-16; Zanes-  
 ville, Ohio (1st), Nov. 17-23  
 FORTNER: Clinton, Ill. (1st), Nov. 4-9; Cable,  
 Ohio (1st), Nov. 11-16  
 FRODGE: Louisville, Ky. (Okolona), Nov. 3-9;  
 Robeline, La. (Friendship), Nov. 11-16; Peeb-  
 ler, Ohio (CCCU), Nov. 17-23  
 GARDNER: Des Moines, (Eastside), Nov. 4-9;  
 Winfield, Kans., Nov. 17-23  
 GAUTHORP: Amelia, Ohio, Nov. 4-9; Belle,  
 W.Va., Nov. 11-16; Granite City, Ill. (St. Paul),  
 Nov. 18-23  
 GLENNING: Newton, Ia. (1st), Oct. 28—  
 Nov. 2; Freeman, S.D. (Missionary), Nov. 3-9;  
 Mt. Ayr, Ia. (Free Meth.), Nov. 25-30  
 GOODEN: Towanda, Kans., Nov. 3-9  
 GORMAN: Albany, Ky., Nov. 2; New Albany, Ind.  
 (18th St. Mission), Nov. 12-23  
 GRAVVAT: Birmingham, Ala. (West Haven), Nov.  
 2-9; Birmingham, Ala. (Fultondale), Nov. 9-16;  
 Elkhart, Kans., Nov. 19-23  
 GREEN: Sandwich, Ill., Nov. 2; Galesburg, Ill.  
 (1st), Nov. 4-9; St. Louis, Mo. (1st), Nov. 11-  
 16; Wheelersburg, Ohio (1st), Nov. 18-23; St.  
 Marys, Ohio (1st), Nov. 25-30  
 GRIMM: Sioux City, Ia. (Central), Nov. 2-9  
 GRINDLEY: Seaford, Del. (Gethsemane Un.  
 Meth.), Nov. 3-9; Hanover, Pa. (Hol. Chr.),  
 Nov. 11-16; Cambridge, Md. (Wes.), Nov. 17-  
 23; Marlton, N.J. (Wiley), Nov. 25-30  
 GUY: Brighton, Tenn., Nov. 16-23  
 HAINES: Bloomington, Ind. (Eastside), Nov. 11-  
 16; Rochester, Mich. (Auburn), Nov. 18-23;  
 Union Lake, Mich., Nov. 25-30  
 HAMILTON: Cloverdale, Ind., Nov. 4-9; Gosport,  
 Ind., Nov. 11-16; Rockport, Ind., Nov. 18-23  
 HANCOCK: Houston, Tex. (Belfort), Nov. 4-9;  
 Dallas, Tex. (North), Nov. 10-16; Lenexa,  
 Kans., Nov. 18-23; Kirkwood, Mo., Nov. 25-30  
 HARROLD: Rochelle, Ill. (1st), Nov. 4-9; Sway-  
 zee, Ind. (1st), Nov. 11-16; Anderson, Ind.  
 (Indian Meadows), Nov. 18-23; Bowie, Tex.,  
 Nov. 25-30  
 HEASLEY: Elk City, Okla. (1st), Nov. 4-9; Mt.  
 Vernon, Mo., Nov. 11-16  
 HEGSTROM: Danville, Ill. (Cedar Grove), Nov.  
 4-9; St. Croix Falls, Wis., Nov. 17-23  
 HOECKLE: Mission, Tex., Nov. 9-16  
 HOLLEY: Decatur, Ill. (Oakgrove), Nov. 4-9;  
 Effingham, Ill., Nov. 11-16; East Point, Ga.,  
 Nov. 18-23  
 HOLLOWAY: Allison Park, Pa. (North Hills), Nov.

4-9; Lansdale, Pa. (Immanuel), Nov. 11-16;  
 Philadelphia, Pa. (1st), Nov. 18-23; Kane, Pa.,  
 Nov. 25-30  
 HUBARTT: Columbus, Ind. (1st), Nov. 4-9; Al-  
 bany, Ind. (1st), Nov. 11-16; Bethel, Ohio (1st),  
 Nov. 18-23  
 HUNDLEY: Port Clinton, Ohio, Nov. 3-9; Indianap-  
 olis, Ind. (North Side), Nov. 11-16  
 INGLAND: Brantford, Ont., Nov. 3-9; Beverly  
 Park, Fla. (1st Wes.), Nov. 11-16  
 IRWIN: Bristol, Tenn., Nov. 4-9; Martinsville, Ind.  
 (1st), Nov. 11-16; West Milton, Ohio, Nov. 18-  
 23; Monticello, Ky., Nov. 30  
 JACKSON SINGERS: Concerts in Pennsylvania,  
 Nov. 1-7; Concerts in Rochester, N.Y., Nov.  
 8-9; Concerts in Georgia & Florida, Nov. 14-18;  
 Hialeah, Fla. (1st), Nov. 19-23  
 JAMES: Pine Bluff, Ark. (Forrest Park), Nov. 4-  
 9; Montrose, Ia., Nov. 11-16; St. Charles, Mo.  
 (1st), Nov. 18-23  
 JANTZ: Muncie, Ind. (Riverview), Nov. 4-9; Gene-  
 va, Ohio, Nov. 11-16; Rochester, N.Y. (City-  
 wide Cru.), Nov. 18-23; Manassas, Va., Nov.  
 25-30  
 JAYMES: Charleston, W.Va., Nov. 3-9; Duncans-  
 ville, Pa., Nov. 19-30  
 JETER: Lake City, Fla. (Meth.), Nov. 9-14  
 JEWETT: New Iberia, La. (1st), Nov. 4-9; Robe-  
 line, La. (Friendship), Nov. 11-16; Bossier City,  
 La. (South), Nov. 18-23  
 JONES, CLAUDE: Atwater, Ohio, Nov. 4-9; De-  
 catur, Ind., Nov. 11-16; Fishkill, N.Y., Nov. 18-  
 23; Whallonsburg, N.Y. (Boquet Chapel), Nov.  
 25-30  
 KOHR: Lynden, Ont. (Orkney), Nov. 4-9; Hamil-  
 ton, Ont. (Mountain), Nov. 11-16  
 LANIER: Berne, Ind. (Friends), Nov. 12-23; Bluff-  
 ton, Ind. (CCCU), Nov. 26—Dec. 7  
 LASSELL: Helfenstein, Pa., Nov. 4-9; Lewistown,  
 Pa., Nov. 11-16; Weirton, W.Va., Nov. 18-23;  
 Powhatan Point, Ohio, Nov. 25-30  
 LAW: Tuttle, Okla., Nov. 3-9; Valdosta, Ga. (1st),  
 Nov. 12-23  
 LAXSON: Bethany, Okla. (Calvary), Nov. 4-9;  
 Decatur, Ala. (1st), Nov. 11-16; Nashville,  
 Tenn. (McClurkan), Nov. 18-23  
 LECKRONE: Colorado Springs, Colo. (Trinity),  
 Nov. 18-23  
 LESTER: Indianapolis, Ind. (Westbrook), Nov. 4-  
 9; Hayward, Calif., Nov. 11-16; Vacaville,  
 Calif., Nov. 18-23; Oakland, Calif. (Interde-  
 nom.), Nov. 25-30  
 LIDDELL: Missoula, Mont., Nov. 4-9; Cody, Wyo.,  
 Nov. 11-16; Elwood, Ind., Nov. 18-23  
 LINDER: Momence, Ill., Nov. 2-9; Elkhart, Ind.  
 (Bressee), Nov. 16-23  
 LOMAN: Harrisburg, Ill. (Un. Meth.), Nov. 3-9;  
 Alexandria, La. (Free Meth.), Nov. 11-16; Rock  
 Mills, Ala., Nov. 18-23  
 LOWN: Brea, Calif., Oct. 28—Nov. 2; San Fran-  
 cisco, Calif. (Sal. Army), Nov. 11-16  
 LUSH: Longmont, Colo., Oct. 29—Nov. 2; Lan-  
 caster, Calif. (Valley View), Nov. 5-9; San  
 Diego, Calif. (1st), Nov. 19-23  
 MANLEY: Fort Wayne, Ind. (1st), Nov. 4-9; Flint,  
 Mich. (1st), Nov. 11-16; Apalachin, N.Y., Nov.  
 18-23; Kingston, N.Y. (1st), Nov. 25-30  
 MARTIN, DICK: Hood River, Ore., Nov. 1-6; Gol-  
 dendale, Wash., Nov. 11-16  
 MARTIN, PAUL: Port Arthur, Tex. (Grace), Nov.  
 4-9; Arlington, Tex. (1st), Nov. 10-16; Pasa-  
 dena, Tex. (1st), Nov. 17-23; Jacksonville,  
 Fla. (Univ. Blvd.), Nov. 25-30  
 MAYO: Bonham, Tex. (1st), Nov. 11-16  
 McABEE: Corydon, Ind., Nov. 3-9  
 McDONALD, CHARLIE: Sullivan, Ind. (Evan.  
 Meth.), Nov. 3-9  
 McKINNEY: Orlando, Fla. (Union Park), Nov. 4-9;  
 Orlando, Fla. (1st), Nov. 11-16  
 McWHIRTER: Ardmore, Okla. (1st), Oct. 27—  
 Nov. 2; Clovis, N.M., Nov. 4-9; Glendale, Ariz.,  
 Nov. 10-16; Middle East & Europe, Nov. 25—  
 Dec. 5  
 MEREDITH: Dechard, Tenn., Nov. 3-9; Alexan-  
 dria, La. (1st), Nov. 12-16; Wichita, Kans.  
 (Olivet), Nov. 26-30  
 MERRELL: Kankakee, Ill. (Wildwood Ave.), Nov.  
 10-16  
 MICKEY: Benedict, N.D., Nov. 4-9; Fulton, S.D.  
 (Beulah), Nov. 11-16; Arnold, Neb., Nov. 17-  
 23; Captain, N.M., Nov. 25-30  
 MILLER, MEL: New Cumberland, Pa. (1st), Nov.

4-9; Goodrich, Mich. (Br. in Christ), Nov. 13-16; East Tawas, Mich. (Sage Lake), Nov. 28-30

MILLER, RUTH: Carlisle, Pa., Nov. 12-16

MILLHUFF: Bethany, Okla. (BNC & 1st Church), Nov. 2-9; Muncie, Ind. (1st), Nov. 12-16; Colorado Springs, Colo. (Indian Hgts.), Nov. 18-23; Texarkana, Tex., Nov. 28-30

MONTGOMERY: Corydon, Ind., Nov. 3-9

MORRIS: Clarksburg, W.Va., Nov. 10-16

MULLEN: Des Moines, Ia., Nov. 3-9; Decatur, Ind., Nov. 11-16; Markdale, Ont., Nov. 28-30

MYERS: Brighton, Mich., Nov. 4-9; St. Johns, Mich., Nov. 11-16; Mason, Mich. (W. Columbia), Nov. 25-30

NEFF: Canton, Ohio (Un. Meth.), Nov. 3-9; Dayton, Ohio (Northridge), Nov. 11-16; Plymouth, Ind., Nov. 18-23; Holy Land, Nov. 25—Dec. 5

NEUSCHWANGER: Galesburg, Ill. (1st), Nov. 3-9; Knoxville, Ia., Nov. 17-23; Lexington, Ky. (Calvary), Nov. 24-30

OVERTON: Canal Fulton, Ohio, Nov. 5-16; West Point, Ohio, Nov. 18-23

OYLER: Springfield, Mo., Nov. 3-9; Canyon, Tex., Nov. 10-16; McPherson, Kans., Nov. 17-23

PALMER: Knightstown, Ind., Nov. 4-9; Indianapolis, Ind. (Friendly), Nov. 11-16; Boone, Ia., Nov. 18-23

PASSMORE: Rutland, Ohio, Nov. 4-9; Niles, Ohio (1st), Nov. 11-16; Delta, Pa., Nov. 18-23

PERDUE: Grover Hill, Ohio, Nov. 3-9; Urbana, Ohio (Free Meth.), Nov. 10-16; Perryburg, Ohio, Nov. 18-23; Leipsic, Ohio, Nov. 25-30

PFEIFER: Greenville, Ohio (Trinity Wes.), Nov. 5-9; Marion, Ohio, Nov. 11-16; London, Ohio (CCCU), Nov. 18-23; St. Albans, W.Va., Nov. 25-30

PHILLIPS: Monticello, Ill., Nov. 4-9; Bettendorf, Ia., Nov. 11-16; Reserved, Nov. 24-30

PIERCE: Lima, Ohio (1st), Nov. 4-9; Odon, Ind., Nov. 11-16; Villa Grove, Ill., Nov. 18-23; Bushnell, Ill., Nov. 25-30

PORTER: Manchester, Tenn. (1st), Nov. 4-9; Nashville, Tenn. (Richland), Nov. 11-16; Calvert, Ala. (Faith), Nov. 18-23; Reserved, Nov. 25-30

POWELL, FRANK: Chariton, Ia. (CCCU), Nov. 9-16

QUALLS: Orlando, Fla. (1st), Nov. 11-16; Atlanta, Ga. (Wes.), Nov. 18-23; Louisville, Ky. (Broadway), Nov. 25-30

RAKER: Peoria, Ill. (Northside), Nov. 4-9

RAYCROFT: Napanee, Ont. (Free Meth.), Nov. 9-

16

REED: Springfield, Mo., Oct. 28—Nov. 2; Mansfield, Mo., Nov. 10-16

RICHARDS: Taylor, Mich. (Eureka), Nov. 15-16

RIDEN: Charleston, S.C., Oct. 28—Nov. 2

RODGERS: Cambridge, Mass., Nov. 3-9; Farmington Falls, Me., Nov. 12-23; Strong, Me., Nov. 24-30

SANDERS: Nashville, Tenn., Nov. 10-16; Jacksonville, Fla., Nov. 18-23; Miami, Fla. (Grace), Nov. 24-30

SCARLETT: Goshen, Ind. (1st), Nov. 4-9

SCHOONOVER: Kingston, Mo., Nov. 3-9; Spice-land, Ind., Nov. 11-16

SCHULTZ: Goshen, Ark., Nov. 4-9; Bossier City, La. (South), Nov. 17-23

SHARP: Mount Sterling, Ill., Nov. 4-9; Chandler, Okla., Nov. 18-23

SHARPLES: Meaford, Ont. (1st), Nov. 7-16; Peterborough, Ont. (1st), Nov. 18-23

SHEA: Cincinnati, Ohio (Western Hills), Nov. 11-16

SHOMO: Anderson, Ind. (Columbus Ave.), Nov. 4-9; Muncie, Ind. (Emmanuel), Nov. 11-16

SHUMAKE: Hannibal, Mo. (1st), Nov. 17-23

SLACK: Bedford, Ind. (Davis Mem.), Nov. 4-9; Spiceland, Ind., Nov. 11-16; Ellisville, Ill. (Waterford Comm.), Nov. 24-30

SLATER: Burlington, Kans., Nov. 2-9

SMITH, C. H.: Denver, Colo. (1st), Nov. 7-9; Mesa, Ariz., Nov. 11-16; Colorado Springs, Colo. (Trinity), Nov. 18-23; Greely, Colo. (Sunnyview), Nov. 25-30

SMITH, DUANE: Torrington, Wyo., Oct. 28—Nov. 2; Carthage, S.D., Nov. 4-9; Sioux Falls, S.D. (1st), Nov. 11-16; Minot, N.D. (Southside), Nov. 18-23; Fessenden, N.D., Nov. 25-30

SMITH, OTTIS: Carlsbad, N.M. (1st), Nov. 4-9; Liberal, Kans. (1st), Nov. 11-16; Sublette, Kans., Nov. 18-23; Johnson, Kans. (Bethel), Nov. 25-30

SNOW: Indianapolis, Ind. (Westside), Nov. 9-16; Bay City, Mich. (Faith), Nov. 18-23; Mount Pleasant, Mich. (1st), Nov. 25-30

STAFFORD: Topeka, Kans. (Wes.), Nov. 16-23; Overland, Mo., Nov. 24-30

STEPHENS: Greenwood, Ind., Nov. 3-9

STEWART: Macomb, Ill. (1st), Nov. 4-9; Marysville, Ohio (1st), Nov. 11-16; Atlanta, Ga. (Wes.), Nov. 18-23

STRICKLAND: Ashland, Ky. (1st), Nov. 4-9; Oklahoma City, Okla. (Britton), Nov. 11-16; West Carrollton, Ohio (1st), Nov. 18-23; Louisville,

Ky. (Broadway), Nov. 25-30

SWANSON: Marine City, Mich., Nov. 4-9; Menomone, Wis. (Forest Center), Nov. 11-16; Paul's Valley, Okla., Nov. 18-23

SWEENEY: Louisville, Ky. (Farndale), Oct. 28—Nov. 2

TAYLOR, CLIFF: Baker, Ore. (1st), Nov. 3-9

THOMAS: Hereford, Tex., Nov. 4-9; New Carlisle, Ohio, Nov. 11-16; Westlake, Ohio (Parkside), Nov. 18-23; Windsor, Ont., Nov. 25-30

TRIPP: Sebring, Fla., Nov. 4-9; Hendersonville, N.C. (1st), Nov. 11-16; North Little Rock, Ark. (Grace), Nov. 18-23

TUCKER, BILL: Berne, Ind. (Mount Hope), Nov. 4-9; Gaston, Ind. (1st), Nov. 11-16; Van Buren, Ind. (1st), Nov. 18-23; Kendallville, Ind. (South Milford Un. Meth.), Nov. 25-30

TUCKER, RALPH: Moravia, Ia., Nov. 3-9

VANDERBUSH: Fairmont, Ind. (Wes.), Nov. 5-9; Jonesboro, Ark. (Wes.), Nov. 12-16; Harrison, Ark. (Wes.), Nov. 18-23; Apache Junction, Ariz., Nov. 28—Dec. 7

WADE: Shreveport, La. (Werner Park), Nov. 18-23

WALKER: Caldwell, Ohio, Nov. 4-9; Eaton, Ohio, Nov. 11-16; Marshfield, Mo., Nov. 18-23

WARD: Clinton, Ind., Nov. 3-9; Corunna, Mich., Nov. 11-16; Mount Vernon, Ind. (Point Township), Nov. 18-23

WELCH, W. B.: Greenville, S.C. (Westside), Nov. 4-9; Walterboro, S.C., Nov. 11-16; Lebanon, Tenn. (West View), Nov. 18-23; Jacksonville, N.C. (Faith), Nov. 25-30

WEST, C. EDWIN: Hot Springs, Ark., Nov. 11-16; Altus, Okla., Nov. 18-23

WESTS, SINGING: Sunbury, Pa. (Wes.), Nov. 7-16

WILLIAMS, LAWRENCE: Oklahoma City, Okla. (Woodson Park), Nov. 3-9; Logan, Ohio (Mount Tabor), Nov. 10-16; Dresden, Ohio (Cooperdale), Nov. 17-23

WISEHART: Rockford, Ill. (1st), Nov. 3-9; South Bend, Ind. (1st), Nov. 11-16; Oak Park, Ill., Nov. 18-23; Reserved, Nov. 24-30

WRIGHT: Timblin, Pa., Nov. 4-9; Racine, Ohio, Nov. 25-30

WYLIE: Bossier City, La. (1st), Nov. 4-9; Fairfax, Okla. (1st), Nov. 11-16; Madill, Okla. (1st), Nov. 18-23; Lewisville, Tex. (1st), Nov. 28—Dec. 7

WYRICK: Jackson, Miss. (1st), Nov. 4-9; Dublin, Ga. (Graham Mem.), Nov. 11-16; New Lenox, Ill., Nov. 18-23

## DISTRICT ASSEMBLY REPORTS

### SOUTHWEST OKLAHOMA

The twenty-seventh annual assembly of the Southwest Oklahoma District convened at Oklahoma City Western Oaks Church. District Superintendent W. T. Johnson, completing the third year of a four-year term, reported.

General Superintendent Edward Lawlor ordained Ken Hathaway and Keith Sparks. (Elders) Jack Woolman and Carl Summer; and (laymen) James Emmert and Ken Huguen were elected to the advisory board.

Mrs. W. T. Johnson was reelected NWMS president; Rev. Garland Wallace was reelected NYPS president; and Rev. Bob Carroll was elected chairman of the church schools board. □

### MISSISSIPPI

The sixty-second annual assembly of the Mississippi District was held at Jackson, Miss., First Church. District Superintendent Talmadge Johnson was elected to a one-year term.

General Superintendent V. H. Lewis ordained Richard C. Dages and Phillip C. Jones.

Elected to the advisory board were (elders) Jay Bybee and Vernon Cargill; (laymen) J. C. Tousley and Solon Davis.

Elected to serve were Mrs. Talmadge Johnson, NWMS president; Rev. John Max-

well, NYPS president; and Rev. Jay Bybee, chairman of the church schools board. □

### NORTHWEST OKLAHOMA

The twenty-seventh annual assembly of the Northwest Oklahoma District convened in Herrick Auditorium, Bethany, Okla. District Superintendent Jerald R. Locke re-

ported a gain of 301 in membership, along with other increases. He was reelected to a one-year term.

General Superintendent George Coulter ordained Loran Forbes and commissioned Richard E. Sickles, Kenneth A. Klemme, and Wayne Westfall as directors of Christian education.

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Pictured at the Northwest Oklahoma District Assembly (l. to r.) are: Mr. and Mrs. Richard Sickles, Mr. and Mrs. Kenneth Klemme, and Mr. and Mrs. Wayne Westfall, commissioned as directors of Christian education; ordinand, Rev. and Mrs. Loran Forbes; Dr. George Coulter, presiding general superintendent; and Dr. and Mrs. Jerald R. Locke, district superintendent.

Elected to the advisory board were (elders) Denny Owens, Loy Watson, and H. M. Curtis; (laymen) Dr. Harry Craddock, Earl Hatley, and Don Schuneman.

Mrs. Jerald R. Locke was reelected NWMS president; Mr. Charles West was elected NYPS president; and Rev. C. Edwin Murphey was reelected church schools board chairman. □

#### NORTH CENTRAL OHIO DISTRICT

The first annual assembly of the newly organized North Central Ohio District convened at the Wooster, Ohio, church. General Superintendent Charles H. Strickland presided.

The district includes 76 churches, 22 from the north part of the Akron District; and 54 from the north section of the Central Ohio District.

Pastor D. E. Clay, of the Fostoria, Ohio, church, was elected district superintendent on the fourth ballot.

Elected to the advisory board were (elders) E. L. Jefferson, Daniel S. McNutt, and Ernest R. Rhodes; (laymen) Marvin Downs, Dale Foster, and Tom Skidmore.

Mrs. D. E. Clay was elected NWMS president; Rev. Keith Martin was elected NYPS president; and Rev. Dale Fruehling was elected church schools board chairman. □

#### BRITISH ISLES SOUTH

The twenty-second annual assembly of the British Isles South District convened at the Leeds, England, Trinity Methodist Church. District Superintendent T. W. Schofield, completing the third year of an extended term, reported. There was a 31 percent increase in giving for all purposes. Also, a new congregation was formed in Moortown (Leeds).

General Superintendent Eugene L. Stowe ordained William G. Britton, Colin Stringer, Kenneth Staniforth, and David Jackson.

Elected to the advisory board were (elders) L. H. McNeil and L. E. Evans; (laymen) L. C. Shepherd and H. E. Wood.

Unanimously reelected were Mrs. E. Grace, NWMS president; and Mr. W. Tranter, NYPS president. □

#### PHILADELPHIA

The eighteenth annual assembly of the Philadelphia District convened at the Ephrata, Pa., church. District Superintendent Paul D. Mangum, completing the second year of an extended term, reported.

General Superintendent Eugene L. Stowe ordained Myron L. Allison, Lonnie R. Brown, Larry Russell Fairbanks, I. Charles Gates, Donald R. Hannah, and Arthur A. Moore.

Elected to the advisory board were (elders) Myron E. Richey and William D. Mowen, Sr.; (laymen) Russell S. Cannell and Frank W. Gery.

Mrs. Chester M. Williams was reelected NWMS president, and Rev. E. LeBron Fairbanks was elected NYPS president. Rev. Robert S. Faulstick was reelected church schools board chairman. □

#### SOUTH ARKANSAS

The twenty-third annual assembly of the South Arkansas District was held at Little Rock, Ark., First Church. District Superintendent Thomas M. Hermon, completing the second year of an extended term, reported.

General Superintendent Eugene L. Stowe ordained Robert S. Hubbard II, Richard G. Oliver, A. Elizabeth Daniel, and W. E. Money. He also recognized the credentials of Tom Bocox.

(Elders) Wayne T. Gash and Dallas T. Hudspeth; (laymen) C. R. Sawrie and I. L. Stivers were elected to the advisory board.

Mrs. Thomas M. Hermon was reelected NWMS president; Rev. David Smith was elected NYPS president; and Rev. Art Payne was reelected chairman of the church schools board. □

#### LOUISIANA

The sixty-fifth annual assembly of the Louisiana District convened at Baton Rouge, La., First Church. District Superintendent Ralph E. West was reelected to a four-year term. He reported a new church organized at Oakdale, La.

General Superintendent George Coulter ordained William David Brecht, Donald E. Hamm, and David L. Hoffpauir.

Elected to the advisory board were (elders) D. M. Duke and Everette Johnson; (laymen) J. T. Henderson and D. A. Peterson.

Mrs. Barbara Boone was elected NWMS president; Rev. Wayne LaForce was reelected NYPS president; and Rev. Willard Hubbard was elected chairman of the church schools board. □

#### SOUTHEAST OKLAHOMA DISTRICT

The twenty-fourth annual assembly of the Southeast Oklahoma District was held at Durant, Okla., First Church. District Superintendent William O. Paris, completing the second year of an extended term, reported.

General Superintendent V. H. Lewis ordained Charles L. Casto, Wayne Strang,

Victor Maine, Terry Mills, and Tim Stearman.

Elected to the advisory board were (elders) Harold C. Harcourt and James M. Stewart; (laymen) Lenard Stubbs and Ernest Wilson.

Reelected to their posts were Mrs. Wendell O. Paris, NWMS president; Rev. Clifford R. Joines, NYPS president, and Rev. Harold Blankenship, church schools board chairman. □

#### BRITISH ISLES NORTH

The twenty-second annual assembly of the British Isles North District was held in the Sharpe Memorial Church, Glasgow, Scotland. District Superintendent D. J. Tarrant reported.

General Superintendent Eugene L. Stowe ordained Ian Munro, Paul Kelly, and Andrew Young.

District officers reelected were: Miss Jessie Rennie, NWMS president; Mr. John Leitch, NYPS president; and Rev. John R. Packard, chairman of the church schools board. □

#### MINNESOTA

The thirty-sixth annual assembly of the Minnesota District was held at Paynesville, Minn. District Superintendent Norman W. Bloom, completing the second year of an extended term, reported. Two new churches were organized—Mankato and Red Wing.

General Superintendent Edward Lawlor ordained James R. Hickman and Rick Needham.

(Elders) Herbert Ketterling and Frank W. Watkin; (laymen) Elmer T. Nelson and Melvin C. Thomsen were elected to the advisory board.

Reelected to their posts were Mrs. Norman W. Bloom, NWMS president; Phil Nelson, NYPS president; and Rev. Roy Nickels, chairman of the church schools board. □

#### DALLAS

The sixty-seventh annual assembly of the Dallas District convened at Dallas First Church. District Superintendent W. M. Lynch was unanimously elected for one year.

General Superintendent Eugene L. Stowe ordained David E. Allen, Franklin D. Berry, James Davenport, Richard S. Dickinson, Arley Kyzer, and D. L. Stewart.

Elected to the advisory board were (elders) J. Lewis Ingle and Lawrence Alexander; (laymen) Malcolm White and Arless Wilson.

Mrs. B. A. Patton was reelected NWMS president; Rev. Richard S. Dickinson was elected NYPS president; and Rev. Charles E. Peters was reelected church schools board chairman. □

#### REPUBLIC OF SOUTH AFRICA SOUTH FIELD

The fifth annual mission council of the



Ordinands and wives of the Southwest Oklahoma District are pictured with Dr. Edward Lawlor, general superintendent, and Dr. W. T. Johnson (center): (l.) Rev. and Mrs. Ken Hathaway; (r.) Rev. and Mrs. Keith Sparks.



**Ordinals of the Dallas District Assembly are pictured (l. to r.), back row: Franklin D. Berry, David E. Allen, Richard S. Dickinson, D. L. Stewart, Arley Kyzer, and James Davenport. Front left are Dr. and Mrs. W. M. Lynch; and right front are Dr. and Mrs. Eugene L. Stowe.**

Republic of South Africa South field met in Johannesburg, July 8-10. Mission Director J. W. Smith was reelected to serve until furlough in December. Rev. J. I. Graham brought messages during the devotional periods.

Elected to the Executive Committee were Rev. R. E. Jones, Rev. Miss Irma Koffel, Rev. G. R. Hayse, and Rev. J. F. Penn.

J. W. Smith will be the delegate to the General Assembly. Selected to attend the General Conventions were: NWMS, Mrs. Lilian Jones; Sunday School, Rev. R. E. Jones; NYPS, Mrs. Pat Smith. □

## MOVING MINISTERS

JOHN ADAMS to De Graff, Ohio  
 GEORGE O. CARGILL from Kansas City Central to associate, Kansas City First  
 RONALD E. CORBIN from Blythe, Calif., to Yucaipa (Calif.) Valley  
 RAYMOND COSNER from Kokomo (Ind.) North Side to Danville (Ill.) Oaklawn  
 CHARLES COYLE to Bowie, Tex.  
 RONALD D. CREES from Topeka (Kans.) Highland Park to Alameda, Calif.  
 G. ELMER DANNER from Charleston, Ill., to Gorham, Ill.  
 DANIEL J. DARULLA from Ridgway, Pa., to Handley, W.Va.  
 W. N. DURHAM from Oswego, Kans., to Marshfield, Mo.  
 ELMER B. FERGUSON to Ogden, Ill.  
 WAYNE FERGUSON to Garnett, Kans.  
 DALE F. FISH from Farmington, Ark., to evangelism  
 C. MICHAEL FORD from Peru, Ill., to minister of visitation, St. Louis Kirkwood  
 DONALD C. GADBOW from Lawton (Okla.) First to Iowa City, Ia.  
 DAVID W. GRAY to Muleshoe, Tex.  
 DARWIN E. GRIMM from Grande Ronde, Ore., to Prineville, Ore.  
 ROBERT L. HAMBRIGHT from Metcalf, Ill., to Danville (Ill.) North Side  
 CHARLES W. HELSEL from San Francisco Sunset to Rawlins, Wyo.  
 DANIEL K. HENNING to Gibson City, Ill.  
 CARLTON HEYLIGER from Rand (W.Va.) Bethel to East St. Louis (Ill.) Alorton  
 GERALD E. HUFF to San Jose (Calif.) Valley  
 JOHN R. MAXWELL from Bethlehem, Miss., to Hendersonville, Tenn.  
 D. EARL McCLELLAN to Corning, Calif.  
 DOUGLAS L. McVAY from Logan, Ohio, to Piqua, Ohio  
 EDWARD E. MILLER from Cedar Falls, Ia., to Pine Bluff (Ark.) First  
 RUBY E. MILLER to Houston Denver  
 DANNY H. MINNIX from Ravenna, Ky., to Nasa (Webster, Tex.)  
 JIMMY V. MORRIS from Moss Point, Miss., to Houlika, Miss.  
 GEORGE C. OTTO from Albion, Mich., to Battle Creek (Mich.) West Michigan Ave  
 SIDNEY PATRICK from Farmer City, Ill., to Lincoln (Ill.) First  
 RICHARD M. POWERS from LaGrande, Ore., to San Jose (Calif.) Cambrian Park

GERALD R. RADABAUGH from Filion, Mich., to Bunker Hill (Leslie, Mich.)  
 ROBERT ST. CLAIR from associate, Lexington (Ky.) Calvary, to Milford, Ill.  
 RALPH SATTER from Nazarene Theological Seminary, Kansas City, to Santa Clara, Calif.  
 MIKE SATTERLEE from associate, Wichita (Kans.) Westside, to Burkburnett, Tex.  
 LOREN E. SCHAEFFER from Burlington (N.C.) First to Mount Prospect, Ill.  
 GALE SHAFER from Home (Lakebay, Wash.) to associate, Bremerton, Wash.  
 GENE A. SKIDGEL from Prineville, Ore., to Ashland, Ore.  
 FLOYD P. SMITH from Ashland, Ore., to evangelism  
 MELVIN L. SMITLEY from Kennard (Cable, Ohio) to Risingsun, Ohio  
 CARL SOLIDAY from Nevada, Mo., to Neodesha, Kans.  
 DARYLL G. STANTON to Sheldon, Ill.  
 KIRK STARKWEATHER to Marshall, Mich.  
 RAYMOND STORY to Rockdale, Tex.  
 HAROLD D. TALLEY from Clovis, Calif., to Monterey (Calif.) Peninsula  
 HOWARD M. TRIPP from New Castle (Ind.) South Side to evangelism  
 DAVID P. UTT from Atchison, Kans., to Monmouth, Ill.  
 MICHAEL VINSON to Harlan, Ia.  
 BOBBY WALKER from Nazarene Bible College, Colorado Springs, to Boones Mill, Va.  
 EDWIN WILLSBURG to Marion, Ill.  
 CHARLES L. YOURDON from Austin (Tex.) First to Nevada, Mo.

## ANNOUNCEMENTS

**Hobart, Ind., First Church** will celebrate its fiftieth anniversary. November 2. District Superintendent George Scutt will be the speaker. All former members, pastors, and friends are invited. Rev. Gerald Walworth, pastor, may be contacted at 421 Fifth St., Hobart, Ind 46342. □

## RECOMMENDATIONS

REV. AND MRS. HERBERT MERRITT are reentering the field of evangelism. He is an excellent preacher, she an accomplished pianist. They sing together. I am happy to recommend them. Contact them at: 7401 Belinder, Prairie Village, Kans. 66208 — James E. Hunton, district superintendent, Illinois District

REV. FLOYD SMITH is reentering the field of evangelism after more than 30 years as pastor. Rev. Smith has wide range of experience as pastor, revival and radio preacher. Contact him at: 256 Oakhurst Drive, Arcadia, Calif. 91006 — Carl B. Clendenen, district superintendent, Oregon Pacific District

## VITAL STATISTICS

### DEATHS

REV. WALTER H. BURLESON, 81, died June 20 at San Diego, Calif. He had been a minister for 32 years. Funeral service was conducted by Rev. Leon F. Wyss. Survivors include: his wife, Mable; four daughters, Mrs. Louise Ferrell, Mrs. Dorothy Druckenbrod, Mrs. Billie Woods, and Mrs. June Ford; nine grandchildren; and five great-grandchildren.

ANNA KAY BURTON, 69, charter member of Jamestown, Ky., church, died Aug. 29. Funeral services were conducted by Rev. Lonzy Ellis.

MRS. EMILY FLINT, 83, died July 26 at Bellflower, Ill. She was honored by the Farmer City, Ill., church in June, 1974, as "Queen for a Day," for her long and faithful service in many offices and her personal ministry to many. She is survived by three daughters, Mabel Wallen, Vesta Beatty, and Margaret M. Woodruff; six grandchildren; and two great-granddaughters.

REV. R. O. JOHNSTON, 69, died July 6 at Cleveland, Ohio. Funeral services were conducted by Rev. Floyd O. Flemming, and assisted by Rev. Robert J. Smith. Rev. Johnston served as pastor for 29 years. He is survived by his wife Norma (Hamstrom); two sons, James and David; a daughter, Marilyn; two grandchildren; two brothers, and two sisters. Interment was in Portland, Me.

CREIG WILLIAM MILLER, SR., 76, of Michigan City, Ind., died Aug. 25 at Chicago, Ill. Surviving are: his wife, Lela Mabel Price; three sons, Jack Lee, Creig Jr., and Robert D.; a daughter, Mrs. Robert Hughes; seven grandchildren; one great-grandchild; and three brothers. Funeral services were conducted by Rev. Louie P. Owens in Michigan City, Ind., and committal services held at Burlington, Ia.

DOROTHY MAY PLOGER, 55, died Aug. 18 at Kinsley, Kans. Funeral services were conducted by Rev. James Zenger and Rev. Robert Donham. Survivors are her husband.

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Wayne; her mother, Mrs. Mary Annette Wedeking; and sister, Mrs. Helen Martinez.

**WALTER K. RUBY** died July 2 at Broadwater, Neb. He is survived by two sisters, Mrs. Hattie van Dorn and Mrs. Lottie Lehman; and several nieces and nephews.

**ROY C. SHARPLESS**, 86, died Aug. 25 at Riverside, Calif. Funeral services were conducted by Rev. Donald Montgomery. Survivors are: his wife, Della; a daughter, Darline Lom; and two grandchildren.

**MABEL D. SPRINGHALL**, 76, died July 24 at Vicksburg, Mich. Funeral services were conducted by Rev. Clifton Walton and Rev. Joseph Trueax. She is survived by her husband, Rev. John W.; son, Richard T.; four grandchildren; brother; and two sisters.

**MRS. LETITIA WEST** died in Wheatland, Wyo., Aug. 23. Funeral services were conducted by Rev. Edward Haldy. She is survived by her husband, Clyde G.; 2 sons, Horace and Clyde Jr.; 4 daughters, Mary Durbin, Sarah Hudson, Valleri Loughmiller, Shirley Edmiston; a brother; 3 sisters, 22 grandchildren; and 12 great-grandchildren.

#### BIRTHS

to **ART E. AND GERRY (SPURLOCK) BROWN**, Albuquerque, N.M., a girl, Christina Ranell, July 31

to **REV. RALPH T. AND JANIE (PHILLIPS) CORUM**, Exeter, Calif., a girl, Suzanne Marie, Sept. 8

to **DR. GLENN AND JUDY (SULLIVAN) ENSMINGER**, Ames, Okla., a girl, Jaymi Rae, July 15

to **REV. NORVILLE L. AND JAMIE (HARTFIELD) FOLMAR, JR.**, Tiltonsville, Ohio, a girl, Esther Leigh, Aug. 31

to **JOHN AND LINDA (KOEPCKE) FORCE**, Tulsa, Okla., a girl, Sharon René, Apr. 2  
to **ROBERT C. AND MARCIA (McWILLIAMS) JONES**, Memphis, Tenn., a girl, Stacy Michelle, Sept. 4

to **REV. RON W. AND HELEN (HERRING) McCORMICK**, West Chester, Pa., a boy, Ryan Wayne, July 15

to **BRYCE AND BONNIE PELREN**, Dodge City, Kans., a girl, Marina Maranatha, Sept. 12

to **JIM AND FAYE (HOGAN) PORTER**, Benton, Ark., a girl, Jana Ruth, Sept. 7  
to **CLIFTON AND RAYE DEENE (HOOPER) WATSON**, Hurst, Tex., a boy, Marcus Drew, Sept. 1

#### MARRIAGES

**SHARON LOUISE HANEY** and **DARRYLE LEE VAUGHT** at Cleveland, Ohio, July 19

**MRS. EMMA REINMUTH** and **CECIL CLEARWATER** at Colorado Springs, Aug. 12  
**JUDI B. TAYLOR** and **STEPHEN R. CARNAHAN** at Rindge, N.H., Aug. 30

**MILDRED ADAMS RATHBUN** and **ELIVIN W. MOORE** at Champaign, Ill., Sept. 20

#### DIRECTORIES

**BOARD OF GENERAL SUPERINTENDENTS**—Office: 6401 The Paseo, Kansas City, Mo. 64131. Eugene L. Stowe, Chairman; Orville W. Jenkins, Vice-chairman; Charles H. Strickland, Secretary; George Coulter, Edward Lawlor, V. H. Lewis.

# NEWS

## OF RELIGION

**"PRETENTIOUS CLAIMS" BY ASTROLOGICAL "CHARLATANS" ARE CONDEMNED.** A statement expressing concern about the increased acceptance of astrology and challenging the "pretentious claims of astrological charlatans" has been issued by 186 scientists.

"We are especially disturbed by the continued uncritical dissemination of astrological charts, forecasts, and horoscopes by the media and by otherwise reputable newspapers, magazines and book publishers," the statement said.

It appears in a special issue of the *Humanist* magazine, published in Buffalo, N.Y., which contains several articles raising objections to astrology.

In drafting the statement, Dr. Bart Bok, former president of the American Astronomical Society and professor emeritus at the University of Arizona, said, "Those who wish to believe in astrology should realize that there is no scientific foundation for its tenets . . . and indeed that there is strong evidence to the contrary."

During the past 10 years the U.S. has witnessed "an alarming increase in the spread of astrology," Dr. Bok said. "This pseudoscience seems to hold fascination especially for people of college age who are looking for firm guideposts in the confused world of the present." □

#### **DR. KUBLER-ROSS SAYS HER RESEARCH CONVINCES HER OF LIFE AFTER DEATH.**

Dr. Elizabeth Kubler-Ross, a psychiatrist and authority in the field of death and dying, said in Richmond, Ind., that her research has convinced her that life continues after death.

Only the physical body dies, she told a conference on Interdisciplinary Ministry on Death, Dying, and Living at the Quaker Yokefellow Institute, located at Earlham College.

Dr. Kubler-Ross is well known for her work with dying patients. Her research has led her into the study of out-of-body phenomena.

She recently told an interviewer for *Family Circle* magazine that she no longer believes, as she once did, that death is the end of everything. "Now I'm certain it is not," she stated.

In both the interview, printed in the magazine's September issue, and in the Yokefellow lecture she said she has little traditional religious background. The psychiatrist bases her conclusions about life after death in large part on her experiences with dying persons. Some of her findings she bases on talks with people who were clinically dead but were revived by medical means.

"When people die," she said, "from small children to aged adults, among both religious and nonreligious, there is a common denominator. Three things happen. First, there is an experience of floating out of the body. The dying person perceives what is happening to his or her corpse. They observe such things as heroic attempts (by others) to resuscitate.

"The second experience," she continued, "is a feeling of peace and wholeness. Third is being met by someone who is already dead," she said.

"None of the patients who have had a death experience—and returned—are ever again afraid to die," Dr. Kubler-Ross told the conference. □



# the answer corner

Conducted by John A. Knight, Editor

## ■ Acts 8:12-13 speak of Simon and others being "baptized." Is the reference to water baptism or to the baptism of the Holy Spirit?

The reference is to water baptism. In the New Testament Church, baptism was the *visible* means of entering into the body of Christ. Baptism in the Christian Church serves the same function as circumcision in the Hebrew covenant. Just as the male Jew entered into the Abrahamic covenant through circumcision, so by baptism the believer enters into Christ.

However, though baptism is the visible means into Christ's Church—to be observed by all Christians

—it is not an *intrinsic* means or instrument of salvation. Where true faith is absent, one may be baptized without becoming a Christian.

This evidently was the case with Simon. What his motives were in submitting to the rite of baptism are unclear. He may have been carried away by feeling, not counting the cost of discipleship. He may have thought baptism would bring special powers of the Spirit for selfish purposes.

If he were genuinely converted, which one might question, then obviously the seed of faith did not develop. Probably the best we can say of him is that his faith was simply intellectual and not of the heart.

His carelessness with the things of God, and his apparent desire to command power, should remind us of the ethical character of Christian faith; and that he who would be great must become the servant of all. □

## ■ Please comment on Paul's reference to baptism "for the dead" in 1 Corinthians 15:29. Is Paul condoning baptism for the saving of the souls of the dead?

No. There is no evidence in the Scriptures to support the supposition that one will be given a second chance after death to determine his eternal destiny.

We know what the verse does not mean. What it does mean is another question. It has been referred to as "the most difficult verse in the New Testament." Many interpretations have been given. None is totally free from objections. Most are not worth recording due to their speculative character.

Adam Clarke, along with numerous commentators, maintained that Paul was speaking of a baptism of sufferings. He pointed out that because many early believers became martyrs for the faith, to receive baptism was to expose one's

life to suffering and possible death. Baptism was thought of in the context of martyrdom. Jesus himself used the term "baptism" to express being put to death by persecutors (see Matthew 20:22-23; Mark 10:38; Luke 12:50).

Following this interpretation Paul would be saying, "If there is no resurrection from the dead, then to invite death through baptism would be foolish. But baptism is 'for the dead'—that is, at the risk of death—in perfect faith of the resurrection."

Verses 30-32 appear to reinforce this interpretation.

The simplest and most obvious explanation, however, may be the best, namely, that evidently there were among the sometimes con-

fused and misguided Corinthians those who observed baptism for the dead—for unbaptized deceased Christians.

Paul was arguing against those who denied the Resurrection, and he gave his attention to the question at hand without either condemning or condoning the practice which he used to make his point.

He observed that if there is no resurrection, then such actions would be meaningless—literally, "What will they accomplish?" Then he concluded that their professed belief, namely, denial of the Resurrection, was inconsistent with their practice.

Certainly Paul was not approving baptism on behalf of the dead. □

## ■ 2 Samuel 12:14 records the words of the prophet Nathan to David, indicating judgment for the king's sin with Bath-sheba: "The child also that is born unto thee shall surely die." Does this mean that God destroyed one of His own creations to punish another?

The question is a difficult one. None can comprehend fully the mystery and working of God. For this reason we must avoid setting up our own standard of justice and forcing God to conform to it.

It is important to observe that this judgment was given prior to its actually taking place. It is not simply an interpretation after the fact. The prophet's words are as much a prediction as a sentence.

Jesus taught us not to assume that someone else (parents, etc.) has sinned simply because someone suffers (John 9:1-3). Suffering does not necessarily denote that

one has sinned (Luke 13:1-5). Thus we must not judge as to the cause of suffering, nor be defeated spiritually ourselves because we experience adversity (see Job).

Verse 15 in the passage under discussion says, "The Lord struck the child." In interpreting this we should keep in mind that the Hebrews had no concept of secondary causation or natural law. Thus they attributed *every* event to God.

We know that God *uses* natural events to speak to men. But more importantly, we know He is not vengeful. If He is like Jesus—and

we believe He is—then He is forgiving, just (fair), and merciful.

Having said all this, we must not overlook the fact that sin is transgression of the law, which involves authority to vindicate righteousness. Sin will be punished, either by temporal or eternal judgment, or both (Job 4:8; Galatians 6:7). The consequences of sin often continue long after pardon is granted.

Further, sin is never a private affair—others are always affected. Therefore this passage speaks as much of the nature of sin as of the character of God. □



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A reception was held June 1 for Mr. and Mrs. David Dunbar of Lethbridge, Alberta, Canada, in honor of their golden wedding anniversary. It was given by their daughters, Mrs. Wilfred (Jean) Jensen, Mrs. Henry (Ruth) Markus, both of Lethbridge, and their son, George, of Bourbonnais, Ill. The Dunbars were married May 10, 1925 in Belfast, Ireland, and they came to Canada in 1927. They have been members of the Lethbridge church since 1943. The Dunbars have 10 grandchildren and 1 great-grandchild.



## INTERNATIONAL NAZARENE COLLEGES ENGLISH ASSOCIATION

The newly formed International Nazarene Colleges English Association held its first conference, August 14, in Olathe, Kans., on the Mid-America campus. Dr. Ruth Cameron (pictured front left), English Department chairman of Eastern Nazarene College, Wollaston, Mass., was elected president.

The idea for formation was seeded two years ago. Approximately 15 faculty members and spouses attended the first conference. Colleges represented included Eastern, Northwest, Bethany, Mount Vernon, and Mid-America. The association is to provide English department faculty members an opportunity to discuss common ground, unity, and gain assistance in teaching.

The international title was included to allow participation by faculty members of the Canadian and British Isles colleges.

For the past two years during formation, Ethel Dickerman of BNC has been chairman pro-tem. Also serving pro-tem was Adriann

Phillips, secretary, of Trevecca Nazarene College.

Other elected officers are: Cecil Inman, Mount Vernon, vice-chairman; Lottie Phillips, Olivet, program chairman; and Darryl Wenner, Northwest, secretary.

The group plans to meet every two years to coincide with the Modern Languages Association national conference. □



The Esther Carson Winans Award was received by Lauri Harvey (l.) and Kathy Hunter (r.) on June 6 at Port Orchard, Wash., church. These two girls are the first to receive this highest award in the local church for the Caravan scouting program. The award is given after completion of three years of work in the program. Carolyn Ireland is the Caravan director.

## NEWS OF CHURCHES

Pastor Brandt Freeburg reports a new Sunday school record attendance during a vacation Bible school held at Dickinson, N.D., First Church with an attendance of 159, August 24. The old record existing since 1933 was 148. The Bible school was conducted by Evangelist and Mrs. Bob Mickey. Carla Auch was the local VBS director. Carol Buchholz is the Sunday school superintendent. □

The Costa Mesa, Calif., church has a successful "Kiddie Crusade" for one week, with David Grinder, children's worker from Bloomington, Calif., and a student at Point Loma College.

His program included teaching gospel songs, playing a variety of musical instruments, the use of magic, ventriloquism, and puppets. The closing part of the program was a Bible story illustrated with black light flannelgraph. About 125 opened their hearts and lives to Christ. There was an average attendance of 265.

Over 100 new contacts were made through this Crusade. Three buses provided transportation each night, and one bus had a high attendance of 121. Rev. D. R. Thurman is the pastor. □

Pastor A. Ray Faulk, of Brookhaven, Miss., First Church, reports an all-time high in attendance and outreach. The church has launched three major programs—children's church, a bus ministry, and nursing home outreach. Four months of the current assembly year show the average attendance has risen from 58 to 100 in Sunday school plus 44 in outreach which more than doubles last year's total attendance. □



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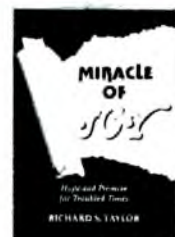


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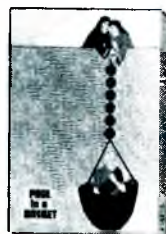
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Each, 49c; 12 for \$5.39



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**"BY ALL MEANS...  
SAVE SOME"**

## **One of Those "Hard Cases"**

**I** HAD VOLUNTEERED to teach a newly formed teen-age class in a little church in a rural section of Maine. On my first Sunday en route from the sanctuary to the classroom, I was cautioned three different times by well-meaning folks, "Watch out for that Bobby, now. No one could do a thing with him when he was in the other class."

Bobby did have a reputation for being a little difficult. He felt he had a right to be bitter and resentful. He came from a broken home and a rough city neighborhood. His childhood environment had been filled with profanity, alcohol, and immorality. A week after his twelfth birthday, the state welfare department had snatched him away from all that was known and familiar to him and placed him in a foster home on a farm in our area. Although his new foster parents, friends of mine, had tried to make him a part of their family life, he felt unloved and unwanted. Church was another problem area. He had been exposed to limited religious teachings in a Roman Catholic catechism. "I am a Catholic," he informed his foster parents, "and shouldn't be made to go to another church."

The Lord was present in our first class session and I was conscious of His help in holding the teens' attention to the lesson. On a couple of occasions when a little disturbance threatened to develop, it was Bobby, of all people, who restored order.

I had a little edge with Bobby, however. The day before, my cousin and I had taken a trip to the coast and I asked Bobby to go along. On the way home he confided to me that he didn't know when he'd had a better time. I knew I had won a friend.

I prayed faithfully for my new class. My heart seemed especially drawn to pray for Bobby. Every service I expected him to respond and seek the Lord, but he did not.

One Sunday afternoon, I was tempted to be discouraged. I picked up a copy of the *Preacher's Magazine* and began to read the first article. It was an account of how two rough, hardened brothers with a Roman Catholic background had prayed through, found

Christ, and had become evangelists in the Church of the Nazarene—John and Bona Fleming. My faith was strengthened.

Three months passed and Bobby still had not sought the Lord. One March weekend I invited Bobby to come and stay with me. I told him I wanted to overhaul the engine in my old farm truck and I needed him to help. Bobby was enthusiastic about the project. We built a roaring fire in the wood-burning "bulldog" stove in the farm shop and had a great time rebuilding the aged six-cylinder Chevy engine.

About 8:30 that evening, as we were putting the tools away, the Spirit seemed to prompt me: "Now's the time." "Bobby," I said, "we've been together a lot the last few months. You've been to church and Sunday school regularly. You understand now what it is to become a Christian, don't you?"

"Yes," he responded.

Turning to the bench to put away another handful of tools, I said, "Don't you think it's time now that you did something about it and become a Christian yourself?"

No answer. I turned around again to look at him. Tears were coursing down his cheeks and his body began to shake with great emotion. I put my arms around him and pulled him close. Together we stood there crying and praying.

At first Bobby did most of the crying and I did most of the praying. Then it was the other way around. It seemed like the bitterness and resentment came pouring out with the tears, and the boy who thought he was unloved wept his way to Calvary and tasted the love of God.

Today almost 2,000 miles separate Bobby and me. But every so often I get a letter from my "son" who is only 13 years my junior. He calls me "Dad" and signs it, "In Christian love, Bob."

God's miracles of grace didn't stop in the days of the Fleming brothers. He is still able for "hard cases." □

—NORMAN WARD  
*Okeechobee, Fla.*

## LOCAL CHURCHES MAKE PENSION INCREASE HAPPEN

"Basic" Pension recipients receive a raise. Hundreds of retired ministers and widows of ministers will note the increase in their October 25 checks.

Last January the General Board tentatively approved this October increase. Economic conditions and Pension budget support were the controlling factors.

Because of continued faithful budget payment from local churches, the increase was implemented.

Elders may now receive a new high of \$3.50 per month *per full-time service year*. The rate was only \$3.00. For the maximum of 40 years of service the monthly check jumps from \$120 to \$140! (\$3.50 X 40 years = \$140—maximum).

Widows will also receive an increase. They obtain 60 percent of what their husbands would have gotten.

Including the latest raise, "Basic" Pension has grown 75 percent since its inauguration in 1971.

Districts in Canada and the United States have voted to participate in the 4 percent Pensions and Benevolence Budget. World and Home Mission districts elsewhere make related arrangements through their respective departments. □

## WELL-KNOWN CHURCH WRITER SUCCUMBS TO CANCER

Mrs. Kathryn Blackburn Peck, 71, died Sunday, September 21, in Lee's Summit, Mo.



Mrs. Peck wrote for the publishing house 34 years, writing poetry, child guidance books, VBS books, and teacher training texts. The *Herald of Holiness* used her poetry across the years; her final poem, "My Heart Is Fixed," appeared in the August 13 issue. She also wrote primary lesson material for the Department of Church Schools for approximately 30 years.

Mrs. Peck was an artist as well as a writer, and her paintings were on exhibit in different art fairs in the Kansas City area.

Funeral services were held Thursday, September 25, at the Kansas City Grace Church, with burial in Green Lawn Cemetery.

Mrs. Peck is survived by a son, Marlin E., Los Angeles; two daughters, Mrs. Lillian M. Mathews, Bellingham, Wash., and Mrs. Dolores Alsobrook, Goodland, Kans.; six grandchildren; and two great-grandchildren. □

## ENROLLMENT EXPLOSION AT NTS

With a fall enrollment of 433 at Nazarene Theological Seminary, an increase of 76 (21 percent) over last fall's enrollment of 357, NTS begins its fourth decade with optimism.

New students total 174, as compared with 128 last year. Since 1973, when the fall enrollment was 307, the increase has been more than 40 percent. Such an increase within a two-year period has made sufficient classroom space scarce.

Women enrolled number 32; and international students, 38, from 14 countries.

Four new full-time professors have joined the faculty during the past two years, bringing the number of the regular faculty to 18. Besides these, 9 persons, mostly from the denomination's nearby international headquarters, also teach part-time.

Dr. William Greathouse, president since 1968, is continuing the spiritual and theological leadership of the three previous presidents.

NTS, fully accredited since 1971, celebrated its thirtieth anniversary last year. □

## NEW ERA IN PASTORAL CARE FOR U.S. LATIN AND INDIAN DISTRICTS

Four World Mission districts within the borders of the United States voted to participate in the "Basic" Pension program, administered by the Department of Pensions. The Eastern, Central, and Western Latin American Districts, as well as the North American Indian District, have chosen to raise a Pension budget.

"Basic" Pension benefits for retired elders and widows of elders are now available on these districts.

A minimum qualification for eligibility is 15 years or more of full-time service to the church. Each year of service will be counted if performed on a district that is part of the Pension program today. Elders are eligible for benefits after reaching age 65 and obtaining "retired" relation from their district assembly. Widows are eligible at 62. A widow's husband must have served a minimum of 15 years.

Retired elders and widows of elders who are eligible in these districts should make application for the "Basic" Pension. Write: Dean Wessels, 6401 The Paseo, Kansas City, Mo. 64131.

Every district in the United States and Canada has chosen by district assembly action to become a part of the Pension program.

World and Home Mission districts outside the U.S. and Canada

## MISSIONARIES STILL IMPRISONED



Armand Doll



Hugh Friberg

The last week in August Dr. Jerald Johnson, executive secretary of the Department of World Missions, was informed that two Nazarene missionaries, Armand Doll and Hugh Friberg, had been jailed by the new Mozambique government.

September 6, the Board of General Superintendents instructed Dr. B. Edgar Johnson, general secretary, to send telegrams to all U.S. district superintendents urging them and their pastors to wire President Ford asking the U.S. government to intercede for the release of these missionaries.

Following their arrest, the State Department ordered all missionaries out of the country. All Nazarene missionaries, with the exception of Rev. Doll and Rev. Friberg, are out and safe. Lorraine Schultz, director of the Bible School, wrote that they had to leave everything behind except some personal items.

Dr. George Coulter, general superintendent in jurisdiction of the Mozambique field, reported September 12: "In a phone call from Rev. Frank Howie in South Africa to the Department of World Missions, September 11, information has been received that Rev. Doll has been taken from solitary confinement and placed in the cell with Hugh Friberg.

"He also reported that a representative from Swaziland went into Mozambique to make a personal appeal on behalf of the missionaries. This representative has an acquaintance with two of the cabinet members in Mozambique.

As of October 2, Dr. Coulter said that the U.S. State Department will continue to work for the release of the missionaries. People are urged to pray for their safe return.

Dr. George Coulter and Dr. Jerald Johnson will be meeting with all of the other missionaries to Mozambique in South Africa, October 27. □

have made pension accommodations through their sponsoring departments. □



# You Can Share a Miracle



The Church of the Nazarene  
has launched  
a major evangelistic thrust  
in the Netherlands.

Three new churches have been launched in faith—faith in God and faith in the people called Nazarenes.

The needs are:

**FINANCIAL**—Purchase of the Rotterdam property was an exercise in faith, but the payments have to be made in the currency of the Dutch government. Fifty thousand dollars is urgently needed now for remodeling.

**WORKERS**—Two volunteer couples have already raised their own support with Departmental approval to assist the Cor Hollemans in opening Rotterdam, but more help will be needed especially among the people of Rotterdam.

**PRAYER**—Let no one underestimate the magnitude of the spiritual challenge of Rotterdam. Our mission there will never succeed on the strength of property and finance alone. Success here will require the focusing of spiritual power by God-directed prayer partners around the world.

Will you share  
in the Miracle of Rotterdam?  
Will you pray, work, give?

Write to us today if you want to share in this miracle.  
You will hear from us by return mail how you can help.

DEPARTMENT OF HOME MISSIONS  
6401 The Paseo Kansas City, Mo. 64131